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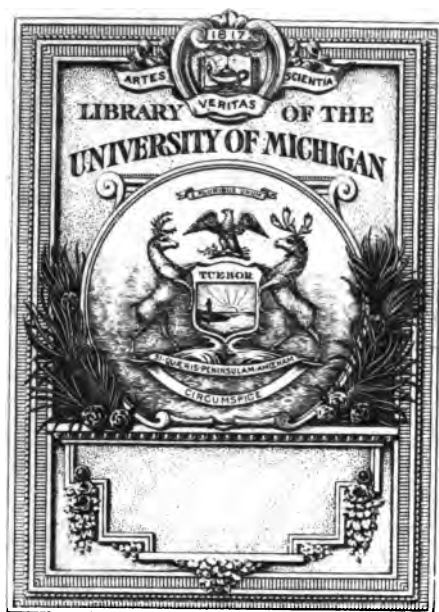
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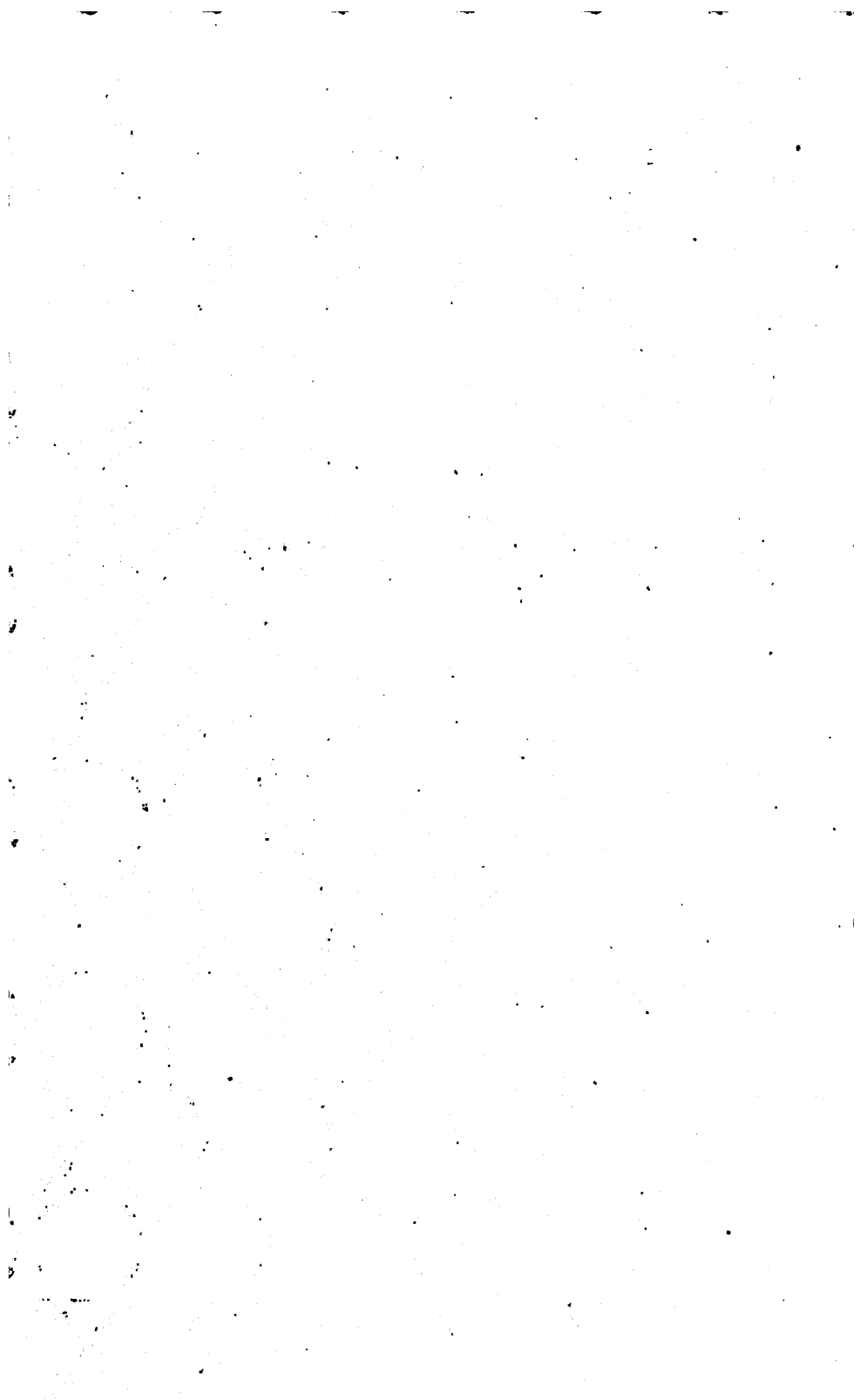
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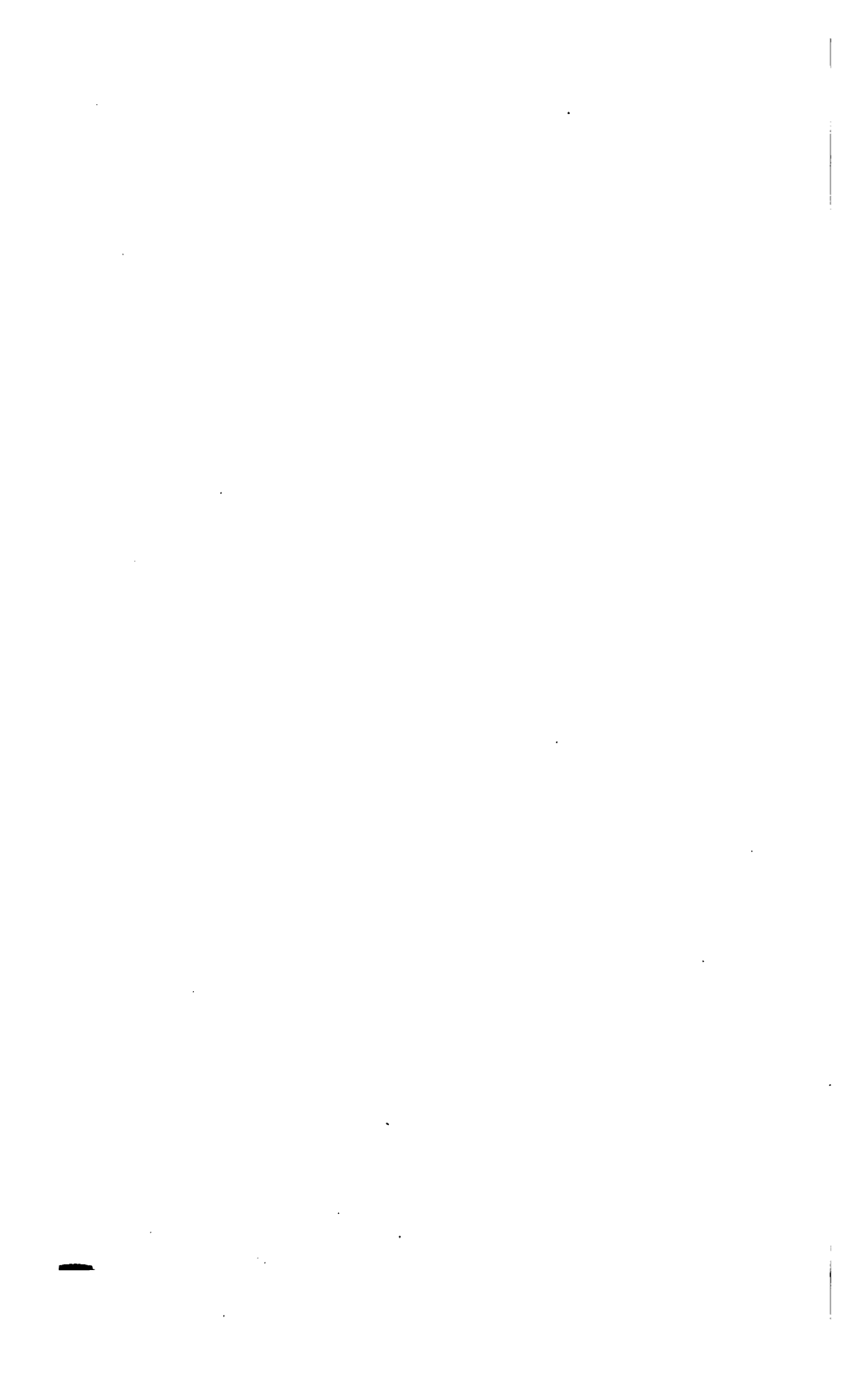


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# TEXTS AND STUDIES

CONTRIBUTIONS TO  
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY

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# COPTIC APOCRYPHAL GOSPELS

TRANSLATIONS  
TOGETHER WITH THE TEXTS  
OF SOME OF THEM

BY  
FORBES ROBINSON M.A.  
LECTURER IN THEOLOGY AT  
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TO MY FRIEND

ARTHUR BROWNLOW FFORDE





Papyrology  
Seth.  
2-8-29  
18144

## PREFACE.

THE editor of Apocryphal literature has in some measure to work in the dark. He often collects fragments in the hope that sooner or later he may discover the larger work to which they belong. As this book is going to press, my attention has been called by Dr James to a fresh volume of M. Basset's *Les Apocryphes Éthiopiens* (vol. v), in the appendix to which he has given a translation from an Arabic MS (Bibliothèque Nationale, suppl. 73) of the *Prière de la Vierge à Bartos*. This apocryphon proves to be closely connected with the third fragment of the Life of the Virgin, which I have published on pp. 20—25. It narrates how the Virgin delivered S. Matthias, when he was confined in prison in Bartos, i.e. among the Parthians. The Christians apprehended with him were being given one by one to the governor's mad son to eat. This, we may note, is the only allusion in the piece to the *anthropophagi*; as the incidental mention of them contained in our fragment (p. 23 v. 9) does not appear in the Arabic. The Virgin releases the prisoners by means of a prayer taught her by Christ, when He was on the cross. The words of the prayer are not given; but it forms the substance of an Ethiopic apocryphon, also translated by M. Basset (pp. 11—30), when it is again connected by a prefatory note with the release of S. Matthias. The effect of the prayer is to melt iron, and make it become as water. The gates of the prison and the fetters of the prisoners are suddenly melted. Tools of labourers, chains of savage dogs become as water. A barber's razor is melted when he has only half shaved his customer. The governor's son is healed, and the governor himself is converted. The name of the governor is variously given as Makrinous, Makrouinous, Makdouinous and Malarouinous (see note on p. 50, and cf. v. 23 of our fragment). On the morrow the governor brings the Virgin in state through the town. She is carried in a

MRS

## PREFACE

litter, and trumpets sound in her honour. Certain cooks, who had been preparing a banquet for the Virgin, meet the litter, and explain that at the sound of the trumpets the animals which they had cooked had come to life again. This introduces our fragment. In the light of the Arabic *v.* 1 is seen to contain words spoken by the animals; and the first part of *v.* 3 may be translated thus: 'and we have come and have told thee,' etc. For the text I must refer my readers to M. Basset's translation (pp. 66—69). Here I would only notice that where our fragment speaks of 'standards' or 'signa,' the Arabic has 'idols of gold' (p. 68), and that in Arabic there is an allusion to S. Matthias, which is not found in the corresponding Coptic (*v.* 25). The Arabic concludes by telling how the Virgin was carried away from Bart'os on a cloud, and joined the virgins who were at Jerusalem. The Arabic appears to give a later form of the story, and to omit passages which presented difficulties.

I desire to express my gratitude to Professors Guidi and Lanzone for valuable suggestions in the editing and translating of the Coptic texts, and to Dr E. A. Wallis Budge for help in Egyptological matters. My thanks are further due to the Earl of Crawford and Balcarres, who placed at my disposal in the University Library one of his volumes of Coptic fragments. The index of Biblical quotations has been made for me by my eldest sister: the index of subjects is the work of Mr J. Lupton, of St John's College. From Mr W. E. Crum and other friends I have received help in various forms: but I am especially indebted to Dr M. R. James and to my brother, the editor of this series, without whose aid I could not have dealt with the relations of these narratives to other Apocryphal Literature.

F. R.

CHRIST'S COLLEGE,  
Mar. 14, 1896.

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"But some one will say to me, Art thou then adding a supplement to the Gospels? Let that beloved one listen attentively, and . . . ."

p. 165 vv. 15, 16.

## INTRODUCTION.

### *Importance of Coptic Gospel Apocryphal Literature.*

THE fragments of Gospel Apocryphal literature which are here collected together have not before been translated into English. Indeed only a small portion has been translated into any European language. Two great scholars, Lagarde and Guidi, have printed some of the texts; but they have published them without a commentary and without a translation. Yet the importance of this literature is considerable. For even when the Coptic narratives resemble those already known to us, yet they have strongly marked features of their own. And in some instances we have no knowledge of any similar accounts. The Gospel Apocrypha which we possess in other languages deal almost exclusively with the history of our Lord's Infancy and Passion, or with the lives of Mary and Joseph. We have practically nothing which relates to the period of the Ministry. Any fragments connected with that period have a peculiar interest; for they may throw light upon the composition of early Apocryphal Gospels which we have lost, such as the Gospel according to the Hebrews and the Gospel according to the Egyptians. Three such fragments are collected in the present work. The first is an account of the miracle of turning water into wine; the other two describe the feeding of the multitudes, the raising of Lazarus and the fishing of the devil (see pp. 164—179).

The form in which these narratives have come down to us seems to be peculiar to Egypt. In almost every case—

the account of the Death of Joseph, written in the northern or Bohairic dialect, is the one certain exception—the stories are used as the material of sermons. This fact points to a developed ecclesiastical system, and makes us hesitate to ascribe a very early date to the documents in their present form. The discourses resemble in their general features those of a modern preacher. They are expositions of Christian faith and duty. But suddenly the preacher stops his exhortation, and introduces some Gospel narrative. It is at this point that the MS becomes of interest to the student of Apocryphal literature. Again and again he is disappointed: the story frequently proves to be nothing but an elaboration of an incident in our Canonical Gospels, and contains no definite Apocryphal matter. But occasionally he finds an indication that the writer is ‘adding a supplement to the Gospels’.<sup>1</sup> He detects him either introducing some statement not recorded in our Bible, or else using the first person plural and narrating the incident from the point of view of an eyewitness. The eyewitness is usually a follower of the Apostles.

The most interesting of these sermons are written in southern or Sahidic dialect. This presents greater difficulty to the translator than the northern dialect; and some of the discourses are preserved only in small fragments. These fragments, though clearly written, are occasionally so torn, crumpled and soiled, that it is no easy matter to decipher them with accuracy. Frequently moreover at the interesting point the MS comes to an end. Yet our knowledge of the origin of Gospel Apocryphal literature will not be complete until all the fragments in the different libraries of Europe have been catalogued and transcribed. When this is done, we shall be able to piece together different leaves of the same MS, and to study the narrative as a more complete whole. Excellent work in describing and cataloguing such fragments has already been done for the Bodleian Library by M. Hyvernât, and is now being done for the British

<sup>1</sup> See p. 165, v. 15.

Museum by Mr W. E. Crum. When I first examined the fragments in the Museum, they were not arranged at all: but now they are gradually being catalogued and reduced to order.

While these narratives are primarily of importance for the study of Apocryphal literature, they have also a wider interest. If, as there is reason to believe, they were moulded into their present shape on Egyptian soil, they throw light on the popular religion of Coptic Christians. They shew us more clearly than formal history or merely didactic discourses the way in which the ordinary man was being influenced by his religion. Even if the groundwork of tradition upon which they are built originated elsewhere, yet there was considerable scope left to the imagination of the writer. Thus if he had—and he almost always had—to give a description of the approach of death or the misery of the lost, that description would be coloured by conceptions current in his own country regarding death and hell. An examination of such passages shews us that popular Coptic Christianity, like the Gnostic systems preserved to us in Coptic books, borrowed from the ancient religion of the Egyptians. I have in my notes given some illustrations of this point derived from the Book of the Dead. The influence of the old Egyptian religion was not confined to Coptic Christianity. It had already influenced the Orphic religion of Greece; and this in its turn affected Greek Christianity. In this connection I need only refer to the work done by Dieterich in his *Abrazas* (1891) and his *Nekyia* (1893).

Besides the Gospel Apocrypha here published, there is among the papyri preserved at Turin a Sahidic version of the Acta Pilati. A Latin translation of this by Peyron is used by Tischendorf in his notes on the first Greek form of the Acta Pilati (*Evangelia Apocrypha*, ed. 2, pp. 210—286). The text has recently been published by F. Rossi, *I Papiri Copti del Museo Egizio di Torino* (Turin, 1883), vol. I fasc. I pp. 10—64. These papyri as a whole deserve even more careful study than has yet been bestowed upon them: for we find amongst them sermons containing Apocryphal

matter. The Sahidic fragments of a sermon ascribed to Evodius, to which I have alluded in my notes, are specially interesting in this respect. It has been published and translated into Italian by Rossi, *op. cit.* vol. II fasc. IV. I have not given a translation of it, as I have only had opportunity to collate a very small portion of his published text with the original papyrus.

Dr Schmidt has recently called attention<sup>1</sup> to a Coptic papyrus fragment containing Gospel Apocryphal matter of importance: and he has promised a further study of the work. The account which this fragment gives of the resurrection is an interesting example of the way in which Scripture narratives were expanded and embellished, and put into the lips of eyewitnesses. 'Maria, Martha und Maria Magdalena gehen zum Grabe, um den Leichnam zu salben. Da sie das Grab leer finden, sind sie betrübt und weinen. Der Herr erscheint ihnen und spricht: "Was weinet ihr? höret auf zu weinen, ich bin, den ihr suchet. Aber möge eine von euch zu euren Brüdern gehen und sagen: Kommet, der Meister ist von den Todten auferstanden. Martha ging und sagte es uns. Wir sprachen zu ihr: Was hast du mit uns zu schaffen, o Weib? Der, welcher starb, ist begraben und nicht ist die Möglichkeit, dass er lebe. Nicht glaubten wir ihr, dass der Erlöser von den Todten auferstanden wäre. Da ging sie zum Herrn und sprach zu ihm: Niemand unter ihnen hat mir geglaubt, dass du lebst. Er sprach: Möge eine andere von euch zu ihnen gehen und es ihnen wiederum sagen. Maria ging und sagte es uns wiederum, und nicht haben wir ihr geglaubt. Sie kehrte zurück zum Herrn, und auch sie sagte es ihm. Da sprach der Herr zur Maria und ihren anderen Schwestern: Lasst uns zu ihnen gehen. Und er ging und fand uns drinnen und rief uns heraus. Wir aber dachten, dass es ein Gespenst (*φαντασία*) sei, und glaubten nicht, dass er der Herr sei. Da sprach er zu uns: Kommet und.....Du, o Petrus, der du ihn dreimal ver-

<sup>1</sup> See Schmidt, *Eine bisher unbekannte altchristliche Schrift in koptischer Sprache* in the *Sitzungsberichte der Akademie der Wissenschaften zu Berlin* for June 20, 1895 (xxx1), pp. 705—711.



leugnet hast, und auch jetzt leugnest du? Wir traten zu ihm heran, indem wir im Herzen zweifelten, dass er vielleicht es nicht wäre. Da sprach er zu uns: Warum zweifelt ihr noch und seid ungläubig? Ich bin der, welcher euch gesagt hat wegen meines Fleisches und meines Todes und meiner Auferstehung, damit ihr wisset, dass ich es bin. Petrus, lege deine Finger in die Nägelmale meiner Hände, und du Thomas lege deine Finger in die Lanzenstiche meiner Seite, du aber Andreas, berühre meine Füße, so siehst du, dass sie.....denen der Erde. Denn es steht im Propheten geschrieben: Phantasieen von Träumen .....auf Erden. Wir antworteten ihm: Wir haben in Wahrheit erkannt, dass.....im Fleisch. Und wir stürzten uns auf unser Angesicht und bekannten unsere Sünden, dass wir ungläubig gewesen waren.”

### *Parallel Literature.*

The Fragments of the Life of the Virgin resemble in many of their details the Greek account contained in the *Protevangelium Jacobi*. The text of this is published by Tischendorf, *Evangelia Apocrypha*, ed. 2, pp. 1—50. There is a fragment of a shortened form of it extant in Syriac, the text of which has been published from a Syriac MS in the British Museum by W. Wright, *Contributions to the Apocryphal Literature of the New Testament* (1865): he has also given an English translation of it (pp. 1—5). Besides the *Protevangelium* there are two less important accounts in Latin, *Pseudo-Matthæi Evangelium* and *De Nativitate Mariæ*, published by Tischendorf, *op. cit.* pp. 51—121.

There is a large literature relating to the Assumption of the Virgin in Greek, Latin, Syriac and Arabic. One Greek and two Latin accounts have been edited by Tischendorf, *Apocalypses Apocryphæ*, pp. 95—136. One complete Syriac narrative and three other fragments have been published and translated into English by Wright in the work pre-

viously mentioned, and in the *Journal of Sacred Literature and Biblical Record* for January and April, 1865 (vols. VI, VII, new series). The Arabic version, which is almost certainly derived from the Syriac, had been previously edited and translated into Latin by Enger, *Iohannis Apostoli de Transitu beatae Mariae Virginis liber* (Elberfeld, 1854). The publication of the Coptic accounts is of importance, because it may serve to throw light upon the difficult problem of the origin of the story and the relations of the documents in which it is narrated. I have noticed in the course of my notes the most remarkable features peculiar to the Coptic narratives. I will here only draw attention to the episode of the virgins in the Temple, found in both the northern and southern dialects (see pp. 57 f.; 70 ff.). The incident appears to be due to a desire to find parallels in Jewish history to later ecclesiastical institutions.

There are two Coptic recensions of the Death of Joseph, written in the Sahidic and Bohairic dialects. The Sahidic appears to represent an older form of the story. Stern (*Z. f. wiss. Theol.* 1883, p. 269) regards them as independent versions. I am unable to adopt his view. Some of the differences between the two can best be explained by supposing that in places the Bohairic is a translation of the Sahidic. I have referred to such passages in my notes. The only other extant account of Joseph's death is in Arabic. The Arabic text was first printed with a Latin translation and notes by Wallin, *Historia Iosephi fabri lignarii* (Leipzig, 1722). His translation was reprinted by Fabricius, *Codices Pseudepigraphi Veteris Testamenti* (Hamburg, 1723, 1741), vol. II, pp. 313—336. Thilo published a corrected text of the Arabic together with a translation in his *Codex Apocryphus Novi Testamenti* (Leipzig, 1832), tom. I, pp. 3—61. His translation is substantially the same as that of Wallin. Since then Lagarde has printed the Arabic text in his *Aegyptiaca* (Göttingen, 1883), pp. 1—37; and Tischendorf has given Thilo's translation in his *Evangelia Apocrypha*, ed. 2, pp. 122—139, comparing in the footnotes the Sahidic

text as far as it was known to him. The Arabic version cannot be regarded as original: it is more closely connected with the Bohairic than the Sahidic recension. I have little doubt that the narrative, whether first written in Coptic or Greek, originated in Egypt. It has some striking points of resemblance with the account of Abraham's death published by James, *The Testament of Abraham (Texts and Studies, vol. II, no. 2)*.

Portions of the Sahidic fragments published on pp. 162—185 have no parallels in other languages. I have noticed in my notes the connection of the last three with the literature relating to Pilate, as represented by such works as the *Acta Pilati* and the *Anaphora Pilati*, published by Tischendorf, *Evangelia Apocrypha*, ed. 2, pp. 210 ff, pp. 435 ff. The third and fourth fragments (pp. 168—179) are part of one or more sermons dealing with several events connected with our Lord's life (see note at the foot of p. xxxi). The last fragment of all has an account of the figure of the cross coming forth from the tomb (see p. 185), which reminds us of the recently discovered *Gospel of Peter*.

### *Method of this Edition.*

The editor of Coptic texts is confronted by two main problems. In the first place he has to decide upon what principle the words of his MS are to be divided. In many MSS there is no indication of the end of a word; and it is not easy to say how far a particular group of letters was regarded as a single whole. Some editors have gone far in the attempt to split up these groups into their most primitive components. But the process is uncertain in itself; a text so divided is difficult to read; and indeed it may well be doubted whether such fragments can really be regarded as separable words. Erman has recently advocated<sup>1</sup> a practice the very opposite of this. He would write letters

<sup>1</sup> See *Zeitschrift für Aegyptische Sprache*, 1883, pp. 37—40.

in still larger groups than has hitherto been customary. After carefully considering his arguments, I have been unable to adopt his conclusions. Nor have I been willing, with Steindorff in his *Koptische Grammatik*, to join groups of letters by means of hyphens; because to use these is to introduce signs not found in the MSS. On the whole I have adhered to the rules laid down by Stern, who divides words according to principles adopted by many scholars in the past<sup>1</sup>.

The next and more serious problem is that presented by the signs which occur above certain letters. These are not represented at all by Zoega. Other editors usually place them, not as they occur in the particular MS they transcribe, but in accordance with a conventional rule. Sometimes an attempt is made to reproduce them wholly or in part, as they are found in the original. I have taken special pains to adhere as closely as possible to my MSS, in the hope that the materials thus collected may serve to throw light on the meaning of such signs. The authorities of the University Press have kindly acceded to my wishes, and enabled me to reproduce them with approximate exactness. It is impossible to give their exact size; and it would have added to the expense of the work to represent all the curves of the lines or accents. I have been content with placing the symbol which on the whole most nearly represented the original. In this edition a line of uniform length is used above a single letter, and another line of almost uniform length above two letters. But in the MSS the length of such lines is continually changing, and is sometimes so minute that it is hard to say whether a line or a point is intended.

An attempt is also made to reproduce the stops and large initial letters found in the MSS. When a single point is used as a stop, its position often varies. I have placed it uniformly in the centre. When a line is employed, it is usually

<sup>1</sup> See *Z. f. Aeg. Spr.* 1886, pp. 56—73. In a few instances I find to my regret that in the course of printing I have not been quite consistent in my practice.

curved in various ways. I have not attempted to represent such curves. All marks in red—most of them are merely decorative—I have omitted, except in the case of the one Bohairic MS which I publish, where the stops are written in red. When the large initial letters have been postponed in the MS in order to come at the beginning of a line, I have transferred them to the beginning of the sentences which they are intended to mark. Where two occur together, I have only indicated the first<sup>1</sup>. Signs occur in the margin of MSS indicating Biblical quotations. These I have not thought it necessary to reproduce.

As regards the text, I have almost always printed it as it stands in the MS. I have seldom ventured to introduce corrections, as our knowledge of the language is still so incomplete. Every alteration is mentioned in the notes. When earlier editors have divided the text into chapters and verses, I have reproduced their arrangement. In other cases I have myself made similar divisions for convenience of reference.

In translating I have tried to reproduce faithfully the Coptic idioms. Occasionally, however, I have had to introduce some changes. Thus in Coptic the passive is often expressed by the third person plural of the active voice. In such cases I have generally used the passive voice in English. In my rendering of Biblical quotations or allusions, I have used as far as possible the language of the Revised English Version (1881—4), whenever the Coptic appeared to be based upon and to have interpreted in the same way a similar Greek original. Hence readers who have not studied Coptic will in some measure be enabled to judge the type of text underlying the Biblical citations. A study of such passages shews us that as a general rule the citations in either dialect agree with the Version of the Bible—as far as it is known to us—current in that dialect.

<sup>1</sup> When I have had occasion in my notes to refer to MS readings or to quote printed texts, I have as a rule not indicated initials, stops, or signs above the letters.

*Description of Manuscripts.*

In the account of MSS given below, fragments in either dialect have been described in detail. My object in this has been to enable scholars to determine the relation of fragments which they may discover to those here published.

With two exceptions I have transcribed or fully collated all the texts translated in this edition. These exceptions are Cod. Vat. LXII 5 and Cod. Vat. LXVI 11. Lagarde has published the text of these MSS, and I have relied upon his edition; only occasionally comparing his copy of the latter MS with the original, and making the necessary corrections.

The measurements which I have given of the columns, unless I have stated the contrary, represent the *average* length and breadth. As many of the lines vary greatly in size, it is not always easy to give the breadth with certainty. The Sahidic MSS have two columns, the Bohairic MSS one column, on the page. I have not attempted to date the fragments.

Previous editions of the text to which I refer are the following: Revillout, *Apocryphes Coptes du Nouveau Testament*, fasc. I (Paris, 1876); Lagarde, *Aegyptiaca* (Göttingen, 1883); Guidi, *Frammenti Copti, Rendiconti della R. Accademia dei Lincei* (Classe di scienze morali, storiche e filologiche), 1887, ser. IV vol. III sem. 2. Selections from the text of some of the MSS are given by Zoega in his Catalogue. The most important piece of translation hitherto done is Stern's translation into German of the *Death of Joseph* in the *Zeitschrift für wissenschaftliche Theologie*, 1883, pp. 270—294.

Reference is made to the following catalogues: Zoega, *Catalogus Codicum Copticorum qui in Museo Borgiano Velitris adservantur* (Rome, 1810); Mai, *Codices Coptici Bibliothecae Vaticanae* (see *Scriptorum veterum nova collectio*, tom. v, Rome, 1831); Hyvernat, *Catalogue of the Clarendon Press MSS*, preserved in manuscript in the Bodleian Library.

*MSS of Sahidic Fragments of the Life of the Virgin.*

CLAREND. B 3 14, a Sahidic fragment in the Bodleian Library, Oxford. It consists of two leaves: the numbering of the first leaf is gone; the second is numbered  $\kappa\epsilon$ ,  $\iota\alpha$ . The first page is indistinct. The greatest length of a page is now  $13\frac{1}{2}$  in., the greatest breadth  $10\frac{1}{8}$  in. The columns ( $9\frac{1}{4}$  to  $10 \times 3$  in.) contain from 30 to 32 lines. The stops are black and decorated with vermilion. The writing is plain, rarely protracted into the margin. The  $\sigma$  of  $\Phi$  is large, and decorated with two vermilion points. Initial letters are rather large, are quite in the margin, and are decorated with vermilion. They are ornamented with  $\triangleright$  or  $\div$  written in black, and decorated with red. Hyvernat in his *Catalogue of the Clarendon Press MSS* dates this MS 'about the eleventh or twelfth century.' It is printed and translated in the present edition, pp. 2—5, 12—15. It is part of the same MS as the following :

BORG. cxvii, a Sahidic fragment in the Borgian Museum at the Propaganda, Rome. It consists of four leaves: the numbers of the first and third are lost; the second and fourth are numbered  $\zeta$ ,  $\mu$  and  $\iota\alpha$ ,  $\iota\beta$ . The condition of these leaves is good; and the writing is never so torn as to be illegible. The greatest length of a page is now 12 in., the greatest breadth  $9\frac{1}{8}$  in. The columns ( $9\frac{1}{8}$  to  $10\frac{1}{4} \times 3$  in.) contain from 29 to 32 lines.  $\tau$  is once, and  $\sigma$  is twice decorated with vermilion. The first of the Oxford leaves immediately precedes this fragment, and the second immediately follows. Zoega in his *Catalogue* (p. 223) places it in class vi. Written and lithographed by Revillout, *Apoc. Copt.* pp. 1—6; printed and translated in this edition, pp. 4—13.

BORG. cxviii, a Sahidic fragment at the Propaganda. It consists of three leaves. On the *verso* of the first leaf is the number  $\iota\mu$ . The rest of the early numbering is gone. On the *recto* of the second leaf the number  $\kappa\epsilon$  is written in a modern hand. This may represent an old number, now torn away: see further in the note on p. 195. The condition of the MS is fairly good. Part of the bottom of the first leaf, and part of the margin of the second leaf are lost. The greatest length of a page is  $11\frac{1}{2}$  in., the greatest breadth  $9\frac{1}{4}$  in. The columns (breadth  $2\frac{3}{8}$  to  $3\frac{1}{4}$  in.) contain from 28 to 30 lines. The stops are often decorated with red. Initial letters are either wholly or partly in the margin, and are sometimes not much larger than ordinary letters. They are decorated with red.  $\triangleright$  is found below one of them, and  $\perp$  below two. There is very little ornamentation. Zoega (*Catal.* p. 223) places it in class viii. Written and lithographed by Revillout, *Apoc. Copt.* pp. 7—11; printed and translated in this edition, pp. 14—21.

BORG. CXIX, a Sahidic fragment at the Propaganda. It consists of two leaves, numbered λϷ, μ, μα, μϷ. The first leaf is slightly torn on the left: the second leaf is badly torn on the right. The greatest length of a page is  $11\frac{1}{8}$  in., the greatest breadth 8. The columns ( $9\frac{1}{4} \times 2\frac{1}{4}$  to  $3\frac{1}{4}$  in.) contain from 27 to 29 lines. The stops are never decorated with red. Initial letters are in the margin; they are not large, and are decorated with red, which is now of a dull colour. Almost the only ornamentation is > written in the margin before τωσν in v. 16. Zoega (*Catal.* p. 223) places it in the same class (VI) as CXVII. But it is much less adorned, and apparently older than CXVII. Written and lithographed by Revillout, *Apoc. Copt.* pp. 12—14; printed and translated in this edition, pp. 20—25.

BORG. CXX, a Sahidic fragment at the Propaganda. It consists of six leaves. The numbering of the first leaf is gone. The second leaf is numbered ζϷ (the Ϸ being lost), Ϸ. The numbers of the other four leaves (Ϸα to Ϸκ) are all preserved. The MS is torn on the left side. The greatest length of a page is  $12\frac{3}{4}$  in., the greatest breadth  $9\frac{1}{4}$  in. The columns ( $11\frac{1}{8} \times 3\frac{1}{4}$  in.) contain about 34 lines. Initial letters are either wholly or partly in the margin; they are not very large, and are generally decorated with red. The ornamentation is somewhat profuse. The signs ÷ and Ϸ and ζ are found in the margin, and are decorated with red. The writing is small, and the margin irregular. Zoega (*Catal.* p. 223) places it in class VIII. It is more ornamented than CXVIII. Zoega in his Catalogue (p. 224 f.) has printed vv. 26—28, 103—127. These selections have been translated into French by Dulaurier, *Fragment des Révelations Apoc. de S. Barthélemy*, p. 20 ff. It is written and lithographed by Revillout, *Apoc. Copt.* pp. 15—27; printed and translated in this edition, pp. 24—41.

In addition to these MSS of *The Life of the Virgin* there is a Sahidic fragment in the possession of Lord Crawford, COPTIC MS 36, which contains an account of our Lord's birth and of the massacre of the Innocents. This and the other two MSS belonging to Lord Crawford came into my hands after the main body of the work was printed. I have translated two selections from it in notes on pp. 196 f., 235 f. This fragment consists of six leaves, numbered continuously from τμϷ to τζζ. It is in good condition, and plainly written on clean vellum. The average length of a page is  $12\frac{3}{4}$  in., the average breadth  $9\frac{1}{4}$  in.: but the margins have been considerably cut away in binding. 20 out of 24 columns ( $10\frac{3}{8} \times 3\frac{1}{2}$  in.) contain 36 lines apiece: each of the remaining four columns containing 34 or 35 lines. A simple point is used as a stop. The marks above the letters are lines (—), and only occasionally points. Two points are sometimes written above the letter ι. Another sign (˘) is often placed above a word, to mark its ending. This sign varies in size, and is sometimes very small, in fact scarcely more than a point. Initial letters are usually somewhat small and completely in



the margin. On p. 116 a long initial  $\Phi$  occurs. Many of the capitals have green or green and purple ornamentation either above or beside them. The letter  $\tau$  has in one instance (at the end of a line) its stem prolonged below the line of writing. The fragment forms part of a sermon, and begins in the middle of an account of certain communications made by the angel to Joseph in the night. The preacher then gives comments of his own, and tells how because of his purity Joseph was allowed to take Mary to his house. At the end of the fourth page (116) comes the account of our Lord's birth, which I have translated on p. 196 f. This is followed by a reference to the wonders which were manifested at Bethlehem, including the message of the angels to the shepherds, and (on p. 117) the visit of the Magi and the slaughter of the Innocents. I have translated the latter part of this on p. 235 f. The preacher then explains the meaning of Rachel's weeping for her children. Rachel was the wife of a man of the tribe of Levi named Eleazar, who lived at the time when the children of Israel were in Egypt. He was diseased in his feet, and unable to work at making bricks. The taskmasters struck his wife, and compelled her to work. She was in a state of pregnancy, and the work was beyond her strength. Her child was prematurely born. The next night God smote the firstborn, and the Egyptians in fear sent the Israelites forth. The Israelites were joyful; but Rachel was weeping for her child in the midst of the children of Israel, and no one could comfort her. As God smote Pharaoh and his multitude, so He smote Herod and all his servants. The fragment concludes with a reference to the phoenix in connection with the death of Abel (cf. Clem. Rom. *Ep.* c. xxv). 'There is a bird called (reading  $\epsilon\psi\alpha\tau\mu\omicron\tau\epsilon$  for  $\epsilon\psi\alpha\tau\mu\omicron\tau\epsilon$ ) phoenix. *As for this bird*, when the fire came from heaven and consumed ( $\sigma\tau\omega\mu$ ) the sacrifice of Abel the righteous—now *as for that bird*, the fire of that sacrifice burnt (reading  $\alpha\phi\rho\omicron\kappa\epsilon\gamma$  for  $\alpha\tau\epsilon\omicron\kappa\epsilon\gamma$ ) it, and made it ashes. On the third day a little worm came forth from the ashes of the bird, and advanced little by little; until it put forth wings, and again became even as it was. Every five hundred years the phoenix, the bird, comes flying in the height, and goes into the temple to the altar *where (?)* they offer.' (Here the fragment ends).

Mr Crum has also found and transcribed for me a Papyrus fragment in the British Museum, PAP. XI SAMS, which contains allusions to Joseph and to the pregnancy of the Virgin. I have not published it, as it is very fragmentary.

*MSS of the Falling Asleep of Mary.*

VAT. LXII 5, a Bohairic MS in the Vatican Library, Rome. It consists of thirty leaves; and begins on p. 90 *a* of the volume, and ends on p. 119 *b*. It is catalogued thus in Mai, *Codices Coptici Bibliothecae Vaticanae* p. 158, 'S. P. N. Euchodii magnae urbis Romae archiepiscopi (imo Evodii antiocheni archiepiscopi primi) homilia de domina omnium nostrorum sancta Maria' (Mai, *Script. Vet.* tom. v). I have not seen this MS. There is a copy of it made by Tuki in the Borgian Museum at the Propaganda. This copy (Borg. XLIX Boh.) is briefly described by Zoega (*Catalogue* p. 93 f.). The text of the original MS is written and lithographed by Revillout, *Apocryphes Coptes*, pp. 75—112. It is printed by Lagarde, *Aegyptiaca*, pp. 38—63; and a translation from his text is made in this edition, pp. 44—67.

BORG. CCLXXIII, a Sahidic fragment in the National Library of the Museum, Naples. It consists of one leaf, numbered κα, κβ. It is part of the same MS as BORG. CCLVIII, FRAGMENT I, also at Naples, which consists of two leaves, numbered λα, λβ (these numbers are in an imperfect condition) and μα, μβ. The first leaf of the MS is badly torn. The second leaf is also torn, and is occasionally difficult to read. The greatest length of a page is 14 in., the greatest breadth 11½ in.: but the pages were originally larger. The columns (10½ × 3¼ to 3½ in.) contain from 32 to 36 lines. The stops are usually decorated with red. There is but little ornamentation. The sign ÷ occurs three times. The letter ε is sometimes difficult to distinguish from ι, and ο is narrow, and thick at the bottom. The writing is regular. Initial letters are often small, but vary in size; are always adorned with red; and are either wholly or partly in the margin. Zoega (*Catal.* pp. 615, 621) places it in class vi. The third leaf—written by the same hand—is part of a eulogy on the Virgin. The last two leaves have been bound together by means of a fragment from an earlier part of the same MS. Here the remains of two columns of one page can still be seen. The first column contains a few letters of c. IV v. 9 εἰς τὴν ἐνεργείαν and τε ἐτοῦσα and τὰν 'nails His hands,' 'holy,' 'which.' The second column contains part of c. IV v. 11 f. πᾶν ἐταῶ μὴ ὅτι ἐθεὶς ὁ ἀρχὸς ἐνελάτος ἐκκατηγόρει νῦν ἐκὼς ἐπρεψώντ πύλανοφα 'all that speak falsehood. Wherefore didst thou speak to Pilate, accusing Jesus, wishing that he should be angry and that he should give sentence?' About three letters of another leaf can also be deciphered. The first leaf of the MS is written and lithographed by Revillout, *Apoc. Copt.* pp. 72—74: it is printed and translated in this edition, pp. 66—69. The second leaf is referred to by Revillout, *op. cit.* p. x; it is printed and variants in translation noted on pp. 80—87.

BORG. CCLIX\*, a Sahidic fragment in the National Library of the Museum, Naples. It consists of two leaves, still united, numbered  $\lambda\epsilon$ ,  $\lambda\tau$  and  $\mu\epsilon$ ,  $\mu\tau$ . The condition of the leaves is fairly good. The top of the left side has been torn, but scarcely any letters lost. The greatest length of a page is  $10\frac{1}{4}$  in., the greatest breadth  $9\frac{5}{8}$  in. The columns ( $7\frac{1}{8}$  to  $8\frac{1}{8} \times 2\frac{1}{4}$  to  $3\frac{1}{4}$  in.) contain about 26 lines. Stops are almost entirely absent. Spaces are sometimes left between words, and at the end of lines. From the condition of the MS it is not always easy to determine whether or not the scribe intended to place a point above a letter. Initial letters are usually completely in the margin. For the most part they are rather small; but in one instance an initial  $\epsilon$  is large. Sometimes also initial  $\alpha$  is large, and written almost above the letter which follows. There is no ornamentation in red. The sign  $\triangleright$  once occurs on the last page; and two figures which resemble a  $\mathfrak{Z}$  are found in the margin, apparently for ornamentation. On the third page the sign  $\mathfrak{Z}$  is once found above an initial  $\alpha$ . With these exceptions, there is no ornamentation. The writing is unlike any of the other Sahidic fragments. The hand is later and more cursive. The spelling is bad. The stem of the letter  $\tau$  is sometimes prolonged. Zoega (*Catal.* p. 616) places it between class VIII and IX. Referred to by Revillout, *Apoc. Copt.* p. x; printed and either translated or variants in translation noted in this edition, pp. 70—73, 82—89.

CLAREND. B 3 15, a Sahidic fragment in the Bodleian Library at Oxford. It consists of five leaves. The numbers have perished owing to the bad condition of the upper margin. The MS begins with the word  $\text{ⲉⲓⲱⲥⲟⲛ}$  ('together'), which probably goes with the previous sentence. The columns contain from 27 to 30 lines. Mr A. C. Headlam has given me the following description of the MS. The greatest length of a page is  $11\frac{1}{2}$  in., the greatest breadth  $8\frac{5}{8}$  in. The columns are from  $9\frac{1}{2}$  to  $9\frac{5}{8}$  in.  $\times$   $2\frac{1}{2}$  to 3 in. The stops are decorated with vermilion. The writing is long and upright. Initial letters are rather small. In some cases they are of a larger size and more elaborate. They are almost completely in the margin. The sign  $\gamma$  occurs. Vermilion is used to ornament this sign as well as the points above letters.

Hyvernat dates this MS about the tenth century. Printed and translated in this edition, pp. 70—87.

VAT. LXI 5, a Bohairic MS in the Vatican Library. It begins on p. 122 *a* of the volume, and ends on p. 147 *b*. The end of the MS is missing. The page is  $13\frac{5}{8} \times 10\frac{5}{8}$  in., the column  $10\frac{1}{4}$  to  $10\frac{1}{2} \times 6\frac{1}{8}$  to  $7\frac{1}{8}$  in. The writing is in one column. The stops are in red. The marks above the letters are lines (—), and single or double points. It is not always easy to distinguish between these marks. Initial letters are in the margin: they are fairly large, and are sometimes decorated with red. The MS is ornamented with red. There is also ornamenta-

tion at the top of some of the pages; and the words  $\text{IHC}$  ('Jesus'),  $\text{IHC NCYC}$  ('Jesus Christ'),  $\text{NAY NAN}$  ('have mercy on us') are found. At the top of the first page these words occur,  $\Phi\alpha\iota\ \mu\mu\epsilon\sigma\mu\eta\iota\ \pi\sigma\sigma\tau\ \iota\varsigma\ \mu\mu\epsilon\sigma\omega\rho\eta\ \xi\epsilon\eta\ \ddagger\pi\alpha\rho\epsilon\eta\sigma\omicron\varsigma$ . The writing is rather large, and is in a round uncial hand. The fragment breaks off on p. 147 *b* of the present vol. ( $\mu\alpha$  of the old numbering): on p. 148 *a* is a colophon, which perhaps refers to this work on the *Falling asleep of Mary*. But as colophons are written in a cursive style, it is not clear whether this refers to the preceding or following MS. The date given in the colophon is 678 of the martyrs. I have transcribed the main part of the MS. The fifteen pages which I have omitted at the beginning, and the three pages at the end, are didactic. On p. 14 of the MS the preacher says: 'Let us turn to the theme ( $\pi\rho\omicron\kappa\tau\mu\epsilon\eta\omicron\varsigma$ ) which is laid down for us of this great festival, which is spread out for us ( $\epsilon\tau\Phi\omicron\rho\omega\ \kappa\alpha\tau\ \epsilon\theta\omicron\lambda$ ) to-day; that we may bring into the midst her who is worthy of all honour: beginning from the dispensation ( $\omicron\iota\sigma\iota\omicron\pi\omicron\mu\iota\alpha$ ) of Christ unto the death (or consummation) of this holy Virgin and her holy assumption: even as I found it in detail ( $\iota\sigma\tau\omicron\rho\iota\kappa\omega\varsigma$ ) in ancient records in Jerusalem, which came into my hand in the Library of the holy Mark at Alexandria.' There is a copy of it made by Tuki in the Borgian Museum. This copy (Borg. I. Boh.) is briefly described in Zoega's Catalogue (p. 94). The original MS is catalogued in Mai, *Script. Vet. tom. v* (*Cod. Cop. Bibl. Vat.* p. 156), where by a misprint it is called LXI 4. Printed and translated in this edition, pp. 90—127.

In addition to this MS of the *Falling asleep of Mary*, there is a fragment of a Bohairic MS in the possession of Lord Crawford, COPTIC MS 46; the various readings of which I have given on p. 219. This fragment consists of two leaves, and is numbered on alternate pages  $\mu\alpha$  and  $\mu\beta$ . The first and last pages are hard to decipher: the other two are in good condition. The vellum is stained and soiled. The greatest length of a page is  $11\frac{1}{2}$  in., the greatest breadth  $7\frac{1}{2}$  in.: but the margins have been cut away. The writing is in a single column. The greatest length of a column is  $8\frac{1}{2}$  in., the average breadth about 5 in. Three of the four pages contain 28 lines: the remaining page contains 27. There are no stops. The marks above the letters are lines (—) or points. Initial letters are not large, and are quite in the margin. The writing is rather small; and there is no ornamentation.

I have also noticed a short fragment of an Assumption of the Virgin among the Coptic fragments in the Cambridge University Library, Add. 1876 B. It is very imperfect, but, as far as I can read it, presents a different recension to the other accounts. The following are selections from it, where the sense is fairly certain.  $\ddagger\pi\alpha\kappa\omega\ \pi\sigma\omega\iota\ \mu\pi\epsilon\iota\kappa\omicron\varsigma\text{-}\mu\omicron\varsigma\ \epsilon\tau\psi\tau\tau\omega\rho\ \alpha\tau\omega\ \epsilon\tau\mu\epsilon\tau\ \pi\rho\iota\varsigma\epsilon\ \mu\iota\mu\ \pi\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma\ \alpha\epsilon\ \alpha\tau\tau\ \tau\epsilon\tau\psi\eta\ \tau\eta\rho\varsigma\ \epsilon\tau\psi\lambda\lambda\ \alpha\tau\omega\ \epsilon\tau\psi\alpha\lambda\lambda'\epsilon\iota\ \dots\chi'\ \mu\alpha\iota\tau\epsilon\ \alpha\epsilon$

п'те'тши 'а'стωтн 'I will leave this world which is distressed and full of all trouble. And the apostles spent all the night praying and singing. Now in (?) the middle of the night she arose.' On the same page, and in the next column come these words: а п'εχс' ει шарос мп от'мн'нше пач'телос' аτω пех'аг нас' же фри'ни пе' χαίρε ω 'м'αρια 'та'маат фри'ни' πτοτβι-πω'не ε'ηολ' ρ'м пεαг'ωп' 'Christ came unto her with a multitude of angels and said unto her, Peace be unto thee. Hail, O Mary My mother. Peace be unto thy departure from this world.' The column breaks off with the words фри'ни' нитп 'паа'посто'лос' етс'м'а'ат мпн'сωс' аг'котг' ема'риа 'тег'маат пехаг' нас' же мп'р'р'от'ε ω' м'ар'г'а та'маат' 'Peace be unto you, My blessed apostles. Afterwards He turned to Mary His mother, and said to her, Be not afraid, O Mary My mother.' On the other side of the leaf there is a reference to Gabriel and to the crucifixion. п'ла'тос' нн'темωп' 'а' па'сωма' тр'тωр' ρ'п' ρε'πε'ι'г'т' ρ'п' т'мн'те' мп'анр' мп'пат' мп'ноб' 'п'ка'тсωп' ρ'ω'p'ic' тра'х'о'от' тирот' тесоотн' ммоот' ρ'ω'ω'те' ω' та'маат' мп' пето' нпоб' 'ε'п'α'г' аг'зоот' нас' п'с' пε'χс' 'Pilate the governor. My body was fastened with nails in the midst of the air at the hour of the great heat (or scorching wind). Without My saying them all, thou also knowest them, O My mother, and greater things than these. Christ said them to her.' The fragment consists of the remains of a single page, the numbering of which is lost. The greatest length of the page is now 7½ in., but it was once about twice as great. The greatest breadth is now 9½ in. The columns (breadth irregular; sometimes about 3½ in.) contain portions of 17 or 18 lines. Stops are occasionally indicated by single or double points; but generally a space is left instead. The writing is bold and irregular. The marks above letters are single or double points and lines. Initial letters are partly in the margin. They vary greatly in size: sometimes they are fairly large. There is one long initial ϣ. There is no ornamentation.

### *MSS of the Death of Joseph.*

VAT. LXVI 11, a Bohairic MS in the Vatican Library. It begins on p. 269 *a* of the volume, and ends on p. 287 *a*. The numbering is from Α to λс. The page is 13½ × 10½ in., the column 10½ × 6½ in. The writing is in one column. There are no stops, but spaces are left. The marks above the letters are lines (—) and points. Initial letters are in the margin, and are not much ornamented. There is some illumination on the first page: but after this there is no ornamentation in red. The writing is rather large, and is in a round

uncial hand. The date given in the colophon is 783 of the martyrs. Hyvernat (*Album de Paléographie Copte* xxxiv) has given a facsimile of the first page). There is a copy of it made by Tuki in the Borgian Museum. This copy (Borg. xxv Boh.) is briefly described in Zoega's Catalogue (p. 33). The original MS is catalogued in Mai, *Script. Vet.* tom. v (*Cod. Cop. Bibl. Vat.* p. 162). The text of it is written out and lithographed by Revillout (*Apoc. Copt.* pp. 43—71). It is printed by Lagarde, *Aegyptiaca* pp. 1—37; and a translation from his text is made in this edition, pp. 130—147.

In addition to this MS of the *Death of Joseph*, there is a fragment of a Bohairic MS in the possession of Lord Crawford, COPTIC MS 39, the various readings of which I have given on p. 221 ff. This fragment consists of two leaves, the numbering of which is lost. The first and last pages are hard to decipher: the last being sometimes quite illegible. The page is now  $12\frac{1}{2} \times 9\frac{1}{2}$  in.: but the margins have been cut away. The writing is in a single column. The average length of a column is  $11\frac{1}{2}$  to  $11\frac{1}{2}$  in.; the breadth is irregular, being sometimes about 8 in. The first and last pages contain 30 lines, the second 29, the third 31. There are no stops. The marks above the letters are lines (—). Initial letters are very large, and are quite in the margin. The writing is thick and dark. It is written in a large and bold hand. The letters  $\phi$  and  $\xi$  are especially large. There is no ornamentation.

BORG. cxvi, a Sahidic fragment at the Propaganda. It consists of one leaf, numbered  $\pi\zeta$ ,  $\pi\eta$ . The leaf is torn on the right and left sides, but little of the writing is gone. Its greatest length is 12 in., its greatest breadth  $9\frac{1}{2}$  in. The columns ( $10\frac{1}{2} \times 2\frac{1}{2}$  to 3 in.) contain from 29 to 32 lines. The stops are sometimes decorated with red. Initial letters are in the margin. They are large, and are decorated with red. The signs  $\div$  and  $\triangleright$  are found in the margin. The letter p is once written with a large flourish at the top. Zoega (*Cat.* p. 223) places it in class VIII. The writing is rougher and more adorned than cxviii, which he places in the same class. Written and lithographed by Revillout, *Apoc. Copt.* p. 28 f.; printed and translated in this edition, pp. 146—149.

BR. MUS. OR. 3581 B, a Sahidic fragment in the British Museum. It consists of one leaf, the numbering of which is gone. The right side is badly torn, and many letters are completely lost. The greatest length of the leaf is about  $13\frac{1}{2}$  in.; the greatest breadth about  $7\frac{1}{2}$  in. But it is torn and crumpled. The columns ( $9\frac{1}{2}$  in.  $\times$  3 in.) contain about 25 lines. Initial letters are rather small, and are wholly or partly in the margin. They contain a space for ornamentation in red, which has never been filled in. The only trace of ornamentation is a sign ( $\div$ ) in black over initial  $\mu$ . The writing is plain and regular. The tail of  $q$  is very small. Printed and translated in this edition, pp. 148—151.

BORG. CXXI, a Sahidic fragment at the Propaganda. It consists of eight leaves. It is numbered continuously from p. ٤٢٤ (the *e* is now gone) to π. The condition is generally good: p. ٤٢ is stained with a yellow substance. The page measurements are  $12\frac{3}{4}$  in.  $\times$   $9\frac{1}{4}$  in. The columns ( $9\frac{1}{2}$  to  $10\frac{1}{2} \times 3\frac{1}{2}$  in.) contain from 24 to 30 lines. A simple point, a line (—), two points (:), · : — and · — are used as stops, and sometimes they are decorated with red. The points and lines above the letters are often similarly decorated. Initial letters vary in size. Initial ϣ and ϥ, and sometimes α, π, τ are written long and thin. Thus in one place the length of initial α is  $2\frac{3}{4}$  in., and in another place the length of initial ϥ is even more. These initial letters are specially prominent: they are for the most part highly decorated with red, and are usually quite in the margin. On the top line of one page σ is twice written with a flourish. The ornamentation is elaborate. At the bottom of four of the pages are rude pictures of animals in black, ornamented with red. There are a large number of erasures in the MS. The writing is fairly regular, and not unlike that of CXX. Zoega in his Catalogue (p. 225) places it in class VIII. He gives (p. 225 ff.) selections from it (cc. xiv 3—xv 2; xxi—xxiii), which have been translated into French by Dulaurier (see note on p. 220). Written and lithographed by Revillout, *Apoc. Copt.* pp. 30—42; printed by Lagarde (from a transcript made by Guidi), *Aegyptiaca* pp. 9—29; translated in this edition, pp. 152—159.

### *MSS of various Sahidic Fragments.*

BR. MUS. OR. 3581 B, a Sahidic fragment in the British Museum. It consists of one leaf, numbered—as it seems—ϣ, α. The right side is torn, but only one letter completely lost. The greatest length of the leaf is  $12\frac{3}{4}$  in.; the greatest breadth  $10\frac{1}{2}$  in. The columns ( $9\frac{1}{2}$  to  $10 \times 3$  in.) contain 31 lines. The stops are adorned with red. Initial letters are large, and completely in the margin. Red is used for purposes of ornamentation. Thus the marks indicating a quotation (ϣ), some of the letters on the top lines, and the λ at the beginning or end of a line, are ornamented with it. The sign ϣ occurs; part of it being in green, the rest in red; and ÷ is also found. The handwriting is large and bold. There is also half of another leaf, numbered ε, ϣ, the first and third columns of which are completely gone. Another fragment, numbered με, μα is in the same handwriting, and is perhaps part of the same MS. The most interesting leaf is printed and translated in this edition, pp. 162—165.

BR. MUS. OR. 3581 B, a Sahidic fragment in the British Museum. It consists of one leaf, of which the numbering is gone. The top is

torn away, and it is not easy (see note on p. 237) to say how much is lost. The MS is occasionally hard to decipher. The greatest length of the page is now  $9\frac{1}{2}$  in., the greatest breadth  $8\frac{1}{2}$  in. The columns (greatest length  $8\frac{1}{2}$  in., the greatest breadth about 3 in.) now consist of 27 lines on the first page, 26 lines on the second. The lines placed above letters are long and adorned with red. Initial letters are small, and are wholly or partly in the margin, and are adorned with red. In one case there are the remains of a somewhat larger initial  $\kappa$ , ornamented with red and yellow. The sign  $\gamma$  is placed below, above or by the side of initial letters. The writing is rather small, regular and thin. Printed and translated in this edition, pp. 164—167.

BORG. CXI, a Sahidic fragment at the Propaganda. It consists of four separate leaves. The numbers of the first, second, third, and fifth pages are lost. The fourth page is numbered  $\kappa\lambda$ , the sixth  $\kappa\epsilon$  ( $\kappa$  is gone), the seventh  $\kappa\zeta$  ( $\zeta$  is gone), the eighth  $\kappa\eta$ . The first two leaves are badly torn at the bottom on the right side. The writing of the two following leaves is cramped in places, and sometimes difficult to read. Parts of the MS are stained by a dark red stain. The greatest length of a page is rather more than  $11\frac{1}{2}$  in.: the greatest breadth  $9\frac{1}{2}$  in. The columns ( $10 \times 2\frac{1}{2}$  to  $3\frac{1}{2}$  in.) contain 30 or 31 lines. The stops are points or :— or .:— or .:·— and are decorated with red. The marks above the letters are a line (—), a point, and over  $\iota$  two points. Initial letters are as a rule large, and quite in the margin. They are decorated with red. The signs  $\div$  and  $\gg$  are found. Red is freely used for ornamentation. Sometimes a round red dot is placed in the letter  $\omicron$ . The letters  $\phi$ ,  $\tau$ ,  $\lambda$  and  $\tau$  are occasionally adorned with red. The upper part of  $\tau$  when it occurs at the top of a column is sometimes enlarged. Zoega (*Catal.* p. 222) places the MS in class VI. The handwriting resembles that of CXVII, which he places in the same class. But it is also strikingly like that of CXIII (see p. xxxii). The last letters of the fragment are  $\pi\epsilon\mu$  not  $\pi\epsilon\mu\zeta$  (Guidi). Written and lithographed by Revillout, *Apoc. Copt.* pp. 113—117; printed by Guidi, *Rendiconti della R. Accademia dei Lincei* (1887) vol. III sem. 2 pp. 373—376; translated from his text in this edition, pp. 168—171.

CLAREND. B 3 16, a Sahidic fragment in the Bodleian Library. It consists of two leaves. The numbering of the first page is lost: the second is numbered  $\iota\kappa$  (the numbers given in Guidi's edition are wrong). The third and fourth pages are  $\kappa\zeta$ ,  $\kappa\eta$ . It is part of the same MS as a fragment at the Propaganda, numbered BORG. CXI, which consists of three leaves: the first leaf being numbered  $\iota\theta$ ,  $\kappa$ , whilst the numbering of the other two leaves is gone. Part of the MS is badly torn, and is stained with some yellow substance. The greatest length of a page is about  $12\frac{1}{2}$  in., the greatest breadth about  $9\frac{1}{2}$  in. The columns ( $9\frac{1}{2} \times 3$  in.) contain about 29 lines. A simple point is used for a stop, or else a space is left. The marks above the letters



are usually points, but sometimes lines. Initial letters are completely in the margin, and are decorated with red. They vary in size, but are often small. There is not much ornamentation: sometimes the sign ÷ is found. The scribe occasionally shews a tendency to omit words. Hyvernat dates the Oxford fragment 'about the ninth century.' I have not translated the last leaf of the Oxford Fragment, which contains an account of the confession of Simon Peter on the Mount, and of his ordination as archbishop. It concludes with these words, 'Straightway He placed His hand on his head: and all the ranks of the heavens said the Trisagion; so that the stones that *were* in the mount cried out with them, *saying*, Holy, holy, holy, Απα Peter, archbishop. Now when he had received this...' (here the fragment ends). The following corrections should be made in Guidi's edition which is taken from a transcript by Hyvernat. In line 1 read  $\pi\epsilon\tau\rho\omega\varsigma$  for  $\pi\tau\rho\omega\varsigma$ : line 7, read  $\pi\epsilon\sigma\omega\tau\omega\varsigma$  for  $\pi\sigma\omega\tau\omega\varsigma$ , and  $\tau\tau\alpha\rho\omega$  for  $\tau\alpha\rho\omega$ : line 26, read  $\alpha\tau\omega$  before  $\pi\tau\epsilon\rho\epsilon\varphi\epsilon\omega\rho\epsilon\iota$ . Page  $\kappa\kappa$  begins at the words  $\varrho\iota\chi\mu$   $\pi\tau\omega\sigma$  in line 19. The Borgia fragment is written and lithographed by Revillout, *Apoc. Copt.* pp. 118—123: both fragments are given by Guidi, *Rendiconti della R. Acc. dei Linc.* (1887) vol. III sem. 2 p. 34 f.; pp. 376—380 (the first part of the Oxford fragment is from a transcript made by Budge). The whole of the Borgia and the first leaf of the Oxford fragment is translated or variants in translation noted in this edition pp. 171—176.

BORG. CXIII<sup>1</sup>, a Sahidic fragment at the Propaganda. It consists of four leaves, the first and last of which are still united. The numbering of the first two leaves is gone. The third leaf is numbered  $\pi\zeta$ ,  $\pi\eta$  (the  $\eta$  is almost gone). The remains of the nos.  $\pi\theta$ ,  $\xi$  are legible on the fourth leaf. The MS is in fairly good condition; and the first and last pages are well preserved. The greatest length of a page is  $12\frac{1}{2}$  in.: the greatest breadth  $10\frac{3}{4}$  in. The columns ( $10\frac{1}{2}$  in.  $\times$   $2\frac{3}{4}$  to  $3\frac{1}{4}$  in.) contain from 28 to 32 lines. The stops are points or :— or .:— or  $\diamond$ — and are decorated with red. The

<sup>1</sup> Codd. Borg. cxI, cxII, cxIII belong to the same cycle of narratives as those contained in Codd. Borg. cxIV, cxV. These are briefly described by Zoega (*Catal.* p. 222 f.), who places them in class v. The text of them is published by Guidi, *Rendic. della R. Acc. dei Linc.* (1887) vol. iv sem. 1 pp. 60—70. They contain allusions to the gift of the keys of the kingdom of heaven to Peter, the Last Supper, the Crucifixion, the conversations of our Lord with Thomas and Peter after the resurrection, and His appearance by the lake. I have not published a translation, as they contain but little definite apocryphal matter. They are generally didactic or rhetorical expansions of canonical narratives. They are interesting as showing that *Various Sahidic Fragments* III and IV (see pp. 168—179) are but a portion of one or more sermons upon several events connected with the life of our Lord.

marks above the letters are a line (—), a point, and over two points. Initial letters are as a rule large, and quite in the margin. They are decorated with red. The signs ÷ and > are found. Red is freely used for ornamentation. Sometimes a round red dot is placed in the letter o. The letters ϕ, τ, λ, τ and π are occasionally adorned with red. The upper part of τ, when it occurs at the top of a column, is sometimes enlarged. Zoega (*Catal.* p. 222) places the MS in class vi. This may be part of the same MS as Borg. cxi. Both appear to have been written by one scribe. He usually wrote a large hand, and put few letters in a column. But in cxi the writing is cramped at the bottom of the page. In both fragments he shews a tendency to repeat himself (cf. *Various Sah. Frag.* III v. 12 and IV v. 25). In both he has a marked preference for forms in a. Written and lithographed by Revillout, *Apoc. Copt.* pp. 124—128; printed by Guidi, *Rendic. della R. Acc. dei Linc.* (1887) vol. III sem. 2 pp. 381—384; translated in this edition, pp. 176—179.

BORG. CCLVII, a Sahidic fragment in the National Library of the Museum, Naples. It consists of four leaves, numbered continuously from λe to λh and from μτ to μc. They are in fair condition. It is part of the same MS as Borg. CCLXVII, also at Naples, which consists of six leaves. The first two are numbered from λe to μh: the third μz, μh: the last three from πα to πc. The second of these leaves is in a bad, crumpled state: the third is incomplete: more than half of the sixth is gone. The greatest length of a page is 13½ in.: the greatest breadth 10½ in. The columns (10 × 2½ to 3½ in.) always seem to contain 31 lines. The stops are decorated with red. Initial letters are large, and are usually entirely or almost entirely in the margin. They are copiously adorned with red. The ornaments ÷ and > are found. I have only published the part of the sermon which contains interesting Apocryphal matter. On the first leaf occurs the name of 'Apa Cyril,' to whom the sermon is apparently ascribed. Zoega who gives short selections from both fragments in his Catalogue (pp. 614 f.; 620 f.) wrongly places them in separate classes. Printed and translated in this edition, pp. 178—185.

## EXPLANATION OF SIGNS AND ABBREVIATIONS EMPLOYED IN THIS EDITION.

LETTERS in half brackets ( ⲛ ) in the Coptic text are wholly or in part illegible in the MS. When letters are entirely lost and I am unable to replace them, I have represented their number by dots. When the number is uncertain, I have placed half brackets above the dots. Letters in full brackets ( [ ] ) indicate conjectural insertions. Words italicised in the translation are not represented in the Coptic. I have in almost all cases indicated the end of a column or a page in the MS by a vertical line.

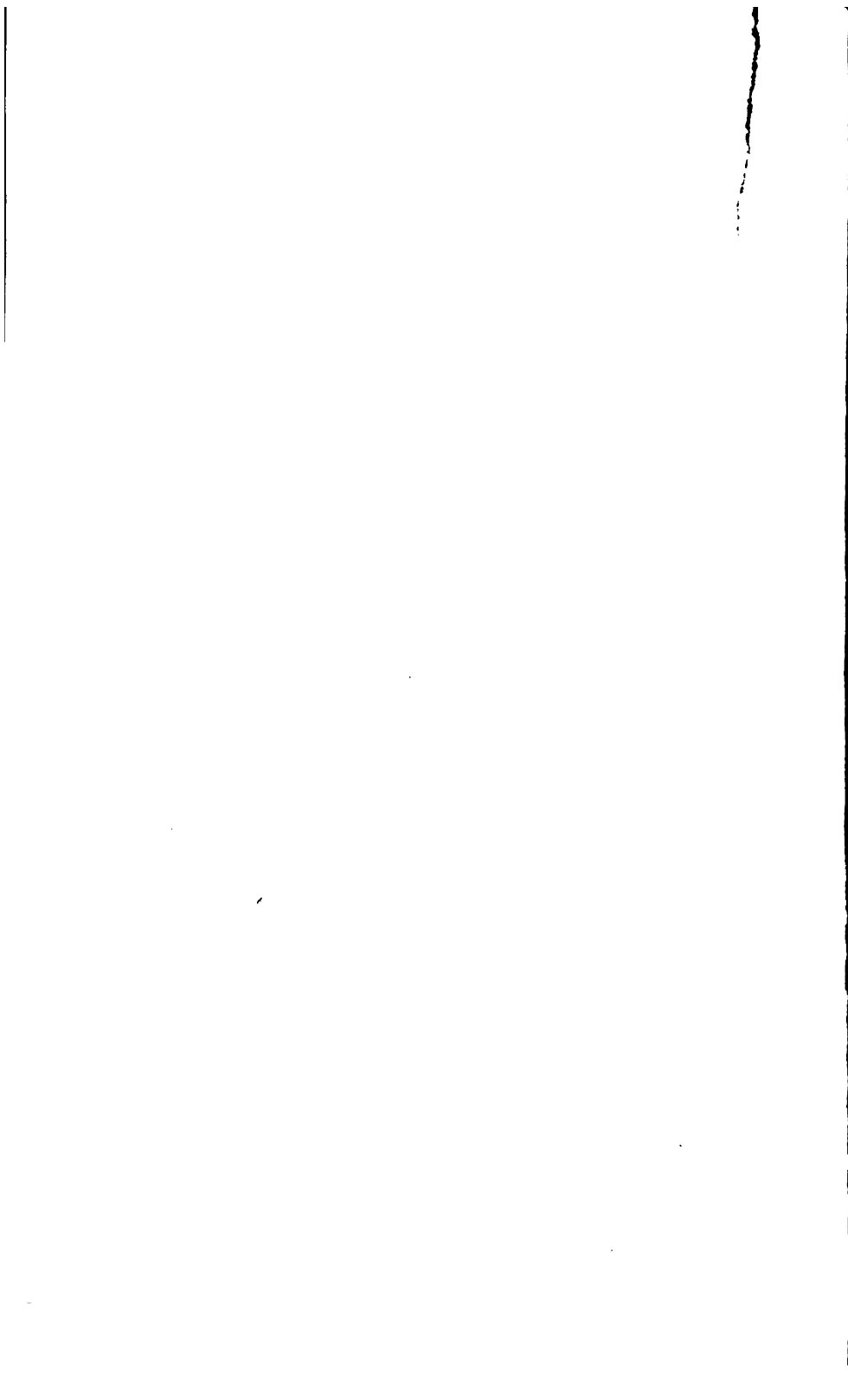
For the sake of convenience I have used an asterisk to mark such Sahidic Biblical quotations as are not found in the editions of Old Testament fragments published by Ciasca, or of New Testament fragments published by Amélineau (*Z. f. Aeg. Sprache*, 1886—1888) and by Woide.

The following abbreviations are used :

*A.Z.* = *Zeitschrift für Aegyptische Sprache und Alterthumskunde*.

*P.S.* = *Pistis Sophia* (ed. Petermann, Berlin, 1851).

*Z.* = *Zoega's Catalogue*.



SAHIDIC FRAGMENTS  
OF THE LIFE OF THE VIRGIN.

## FRAGMENT I.

**p. 4**

b ēpoу

# SAHIDIC FRAGMENTS OF THE LIFE OF THE VIRGIN.

## FRAGMENT I.

.....she laid her Son in it, when she had brought Him *cf. Lc 11 7*  
forth in a strange land. <sup>2</sup>But we enquired of our fathers the  
apostles, whose sound went out into all the earth and their *Ps xvm 5*  
words reached unto the ends of the world, whilst they were *cf. Ro x 18*  
teaching us our salvation; <sup>3</sup>and they told us the life of this  
Virgin, even as they saw with their eyes and became ministers *Lc 1 2*  
of the word: 'since we were taught by them, and seeing with  
the eyes is believed more than hearing with the ears'.

<sup>4</sup>But let no evil thought come up into our heart against  
the true Queen, <sup>5</sup>as the godless Jews who blasphemed her  
with their tongue that ought to be cut off and their mouth  
that ought to be closed, whilst she was still living; <sup>6</sup>and  
after her death they wished to burn her holy body, because  
of their hatred against her. <sup>7</sup>But do not say as the heretics  
that a power caught her away, or say as.....that she was  
taken up in her body into heaven. <sup>8</sup>Cursed is he who shall  
say that the Virgin was not born as we are. <sup>9</sup>Cursed is he  
who shall say that Joseph had intercourse with the Virgin  
before she conceived Christ. <sup>10</sup>Then again after she bare

\* The words *and seeing with the eyes is believed more than hearing with the ears* are marked in the margin of the MS as a quotation. A similar quotation is found in Evodius' *On the Falling asleep of the Virgin* (iv 25), translated below

<sup>b</sup> The MS has *him*





Him, cursed is he who shall say that the Virgin was taken up into the heavens in her body. <sup>12</sup>But she died like all men, and was conceived by man's seed as we are. <sup>13</sup>But hear me and I will shew you the word, even as we read in the works of our fathers the apostles. Hear now and I will tell you.

<sup>14</sup>There was a man from the tribe of Judah, the third born<sup>a</sup> from Jacob *who is* Israel; and from the offspring of David the king, the son of Jesse the citizen of Bethlehem. <sup>15</sup>The matter is manifest thus far that the Virgin bare her son in the land of her fathers, even as the word told us that David was<sup>b</sup> from Bethlehem. <sup>16</sup>Now there was a man from the offspring and the root of David, whose name was<sup>b</sup> Joakim. <sup>17</sup>*As for* such a man, his name formerly was Cleopas<sup>c</sup>. <sup>18</sup>His parents took for him an honourable wife, whose name was<sup>b</sup> Anna, also of the root of Jesse the father of David the king. <sup>19</sup>And Anna was barren, she never bare a child, neither male nor female. <sup>20</sup>And they were very sad of heart because of this thing; for they were<sup>d</sup> rich in gold and silver and cattle, with no one to inherit them.

<sup>21</sup>But the time came for them to go up<sup>e</sup> to Bethlehem, to give their tithes to the Lord according to the law of Moses. <sup>22</sup>And the passover of the Jews was at hand, *even* the feast of tabernacles. <sup>23</sup>Now when the people was gathered together to the temple to sacrifice the passover, Anna also and Joakim went up<sup>f</sup> to Bethlehem. <sup>24</sup>For it was<sup>b</sup> the custom of those round about Jerusalem to gather together to eat the passover. <sup>25</sup>Joakim took Anna, and they went up into the temple, the women by themselves and the men by themselves.

<sup>26</sup>When Anna drew nigh unto a woman, she would thrust her far away, *saying*, <sup>27</sup>Touch me not, for thou art barren, lest thy sickness pass over to us, and our husbands hate

<sup>a</sup> According to the narrative in Genesis Judah is the fourth son of Jacob:  
cf. Ge xxix 32—35      <sup>b</sup> Lit. is      <sup>c</sup> Or his first name was (lit. is)  
Cleopas      <sup>d</sup> Lit. are      <sup>e</sup> Or to go      <sup>f</sup> Or went

тшыре ітернѣ. \* Ζωμεος он пероотт. петжω ипейшаже  
 потωт еротн еррач пїωакїм. \* аτω ершан іωакїм. сωтм  
 'е'пейхпїо ітеїмїне. шачѣ мпечро епеснт етецштин псрїме.  
 псѣш ебол ецжω ммос. \* же ппотте пекбал пат. аτω  
 пекмааже сωтм епейхпїо ітеїмїне. етотѣ ммоот наї. мп 5  
 таѣїнн псрїме. \* алла палтос пеппоѣ пе. епшооп рп  
 пїмкар. пара пете пωп тирот пе. \* Отої пал. отпос пе  
 пепонїѣ. пара пїлаос тирѣ етпоспес ммон птеїре  
 р. γ тирс. \* Ппотте мперошкен епепсопс. мп пеп/поспес.  
 \* Наї мен петне ммоот. пере пїмакарїос жω ммоот. 10  
 шантотжек ппасха ебол реп рплтн. мп рпашаром.  
 етпоспес ммоот. \* аτω атпωт епетнї рп отпос плтн  
 мп отωлс прнт. ере пхоєїс о ппаште пат. \* аτω атпωт  
 етснпачωтн. псота мпешот пармотте. аτω атпωт епетнї  
 псотмїтн мпармотте. \* Браї же рп ткеромпе етпнт. 15  
 ачпат псї іωакїм етроромā птетшн. раон прме проот.  
 етре алпа ѡ. птпарѣепос. \* Нѣе ешже рїжп отпнчн  
 ммоот. еїс отѣроомпе потωдш. есотнр рїжп отпнчн ммоот.  
 ессамоот ебол прнѣс. \* асрωλ ітетпот. асотωр рїжп  
 талп<sup>а</sup> пїωакїм. асѡ ескωте рїжωч. \* аτω асѣтотн псї 20  
 іωакїм. асжω мпроромā. еалпа тесїрїме. асершпнре  
 п. η тмате. \* Нтерессωн жωс ра прїнч птеїотшн | потωт.  
 аτтсаѣос он етрωромā. \* пѣе ешже петпат етшн еснт  
 рїжп песпотот потпнчн ммоот. ере отѣроомпе потωдеш  
 рм прнт мпшнч. \* асрωλ рм пшнч. асотωр рїжп<sup>б</sup> псѣгх 25  
 палпа. аτω асотωр рїжп котнѣ. асѡ есѣпеї ерѡс  
 палпа потпос ппат. \* асѣтотн асжω мпесроромā еїѡ-  
 акїм. \* Браї же рп сота мпешот пармотте. асѡ псї  
 алпа. ебол рм псперма пїωакїм. \* маротхїшїне тепот.

<sup>а</sup> рїжпталп<sup>б</sup> рїж.п

us, because we have become childless as thou. <sup>22</sup>In the same manner also the men were saying the like words against Joakim. <sup>23</sup>And when Joakim heard such taunts as these, he would cover his face with<sup>a</sup> his raiment and weep and cry out, saying, <sup>24</sup>God, Thine eyes see and Thine ears hear such taunts as these, which they bring against me and my unhappy wife. <sup>25</sup>But altogether our sins, as we are in these griefs, are more than *those of* all that belong to us. <sup>26</sup>Woe to us! Our mourning is greater than *that of* all this people, as we are reproached in all this manner. <sup>27</sup>God, forget not our supplication and our reproach. <sup>28</sup>These and the like things these blessed ones were saying, until they completed the passover in sorrow<sup>b</sup> and groanings, being reproached. <sup>29</sup>And they went to their house in great sorrow and distress of heart, the Lord being their protector<sup>c</sup>. <sup>30</sup>And they went to the synagogue on the first of the month Parmoute, and they went to their house on the fifteenth of Parmoute.

<sup>31</sup>Now in the coming year also<sup>d</sup> Joakim saw a vision in the night, forty days before Anna conceived the Virgin. <sup>32</sup>As though he were<sup>e</sup> by a spring of water, and behold a white dove sitting by a spring of water, drinking water from it. <sup>33</sup>It flew straightway and sat on the head of Joakim and kept going round about him. <sup>34</sup>And Joakim arose and told the vision to Anna his wife, and she wondered greatly. <sup>35</sup>When she herself fell asleep<sup>f</sup> on this same night, she also was shewn a vision. <sup>36</sup>As though a tree were seen<sup>g</sup> planted by the banks of a spring of water, a white dove being in the midst<sup>h</sup> of the tree. <sup>37</sup>It flew from the tree and sat on the hands of Anna; and it sat on her bosom, and kept kissing the mouth of Anna a great while. <sup>38</sup>She arose and told her vision to Joakim.

<sup>39</sup>And on the first of the month Parmoute Anna conceived from the seed of Joakim. <sup>40</sup>Let now the godless and

<sup>a</sup> Lit. *would put his face down into*

<sup>b</sup> Lit. *sorrows*

<sup>c</sup> Or *protection*

<sup>d</sup> Or *in the next year that came*

<sup>e</sup> Lit. *is*

<sup>f</sup> Lit. *came (or was borne)*

*under sleep*

<sup>g</sup> Lit. *they were seeing a tree*

<sup>h</sup> Lit. *heart*



foolish Jews be ashamed, who cast a stain on the holy Virgin Mary. "But the passover of the Jews was at hand, and they went again to Jerusalem. "The old women saw that she had<sup>a</sup> conceived, and they rejoiced with her. "She saw again a vision in the night; as though she had brought<sup>b</sup> her tithes into the temple of the priests of God, so that the priests were calling her. "Behold, an angel took the likeness of a man and spake with Anna, saying, "Take courage and be strong. Behold thou shalt conceive and bring forth a daughter. Call her name Mary. "Depart from the bed of Joakim and eat not anything unclean<sup>c</sup>, until thou wean the child in purity. "And the angel blessed Anna, the priests answering him, Amen. "And when Anna had arisen from the vision, she spake to Joakim her husband, and they glorified the God of Israel. "Now when the days of the ministration were fulfilled, they returned to their house, being in great joy for the grace which was *shewn* to them. "And when the days were fulfilled that she should be delivered, she brought forth a daughter; and she called her name Mary, even as she was warned by the vision to call her by this name Mary.

"The day whereon the Virgin was brought forth was<sup>d</sup> the fifteenth of the month Hathor according to the Egyptians. "But let not the unskilful reckon the months and say that nine months were not fulfilled and other fourteen days of that *month*<sup>e</sup>. "But if we reckon in this wise: from the first of Paremhat to the first of Parmoute, there is a month; and from the first of Parmoute to the first of Pashons, there are two months. "In a word, that we may not prolong the discourse<sup>f</sup> too much, from the first of Paremhat to the first of Hathor, *there are* eight months; and the fourteen days also she received in the ninth month. "So Anna the honourable brought forth Mary the Queen, the stainless Dove. "Truly we are worthily<sup>g</sup> gathered together every year on this day, which is the birthday of the Queen of all women, of Mary the Virgin

<sup>a</sup> Lit. *has*  
is

<sup>b</sup> Lit. *as having brought*  
<sup>f</sup> Lit. *the word*

<sup>c</sup> Lit. *any stain*  
<sup>g</sup> Lit. *we are worthy to be*

Jn II 13<sup>a</sup>  
cf. XI 55

cf. Lc I 31

cf. Jud XIII  
4<sup>a</sup>, 7<sup>a</sup>

Mt xv 31<sup>a</sup>

cf. Lc I 23

cf. Lc II 6,  
7

cf. Mt II  
22

[illegible]

who covered the shame of their faces and gave joy to all women.

<sup>66</sup>Afterwards David came into the midst with his harp and sang the praise of Anna and Joakim, saying, <sup>Ps LXXXIX</sup> "We exulted and were glad, instead of the days that Thou didst afflict us. <sup>14, 15</sup>

<sup>67</sup>When my heart was sad, Thou didst set<sup>a</sup> me up on a rock. <sup>Ps LX 3</sup> Thou didst guide me, Thou didst bring me into the broad way<sup>b</sup>. <sup>cf. Ps XVII 20</sup> <sup>68</sup>Thou didst cause men to ride over our heads, Thou broughtest us through fire and water. <sup>Ps LXV 12</sup> <sup>69</sup>These and other<sup>c</sup> things also David spake on the day whereon the Virgin was brought forth.

<sup>70</sup>Her neighbours heard and brought her their gifts. <sup>Lo I 58</sup> The men also brought their gifts to Joakim. <sup>71</sup>They spent seven days eating and drinking, and rejoicing over the thing which God had<sup>d</sup> wrought with them concerning<sup>e</sup> Joakim and Anna his wife. <sup>72</sup>When she had been washed with water, they asked, What shall we call the name of the child? <sup>73</sup>She said, Call her name Mary, even as it was commanded me. <sup>74</sup>And so they called the name of the child Mary; and there was great joy to them and to all their house.

<sup>75</sup>Now there was a priest in the temple at that time <sup>cf. Lo I 5,</sup> ministering under the Lord, and he was old<sup>f</sup>. He was<sup>g</sup> the father of all the people at that time. <sup>76</sup>Now this man saw a vision in the night. An angel of the Lord [appeared to him <sup>cf. Lo I 11</sup> and<sup>h</sup>] said to him, <sup>77</sup>Thou son of the old man Malachias, these things shalt thou say<sup>i</sup> to Anna and Joakim, Keep your daughter a holy Virgin for one Husband Christ. <sup>78</sup>And after <sup>cf. 2 Co xi 2</sup> three years she will be brought unto thee. <sup>79</sup>Say to her, Let <sup>cf. Jud XIII 4\*, 7\*</sup> nothing unclean enter thy mouth, until thou wean the child from thy milk. <sup>80</sup>Take heed that after three years she be given to thee as a deposit until the day that God shall see fit, for she is a votive offering of heaven. <sup>81</sup>Now Zacharias, when he had heard these things in the vision, awoke and wondered at those things that he heard, and glorified God.

<sup>a</sup> The MS has *He set*      <sup>b</sup> Lit. *the breadth*      <sup>c</sup> Lit. *these and these*  
*other*      <sup>d</sup> Lit. *has*      <sup>e</sup> Or *for the sake of*      <sup>f</sup> Lit. *being old*      <sup>g</sup> Lit. *is*

<sup>h</sup> These words are not in the MS, but see note      <sup>i</sup> Lit. *thou sayest*





"And when morning was come, he was not at all careless, but he told<sup>a</sup> all these words to Elisabeth, and she rejoiced greatly; and they arose and went unto Joakim, "since Anna and Elisabeth were<sup>b</sup> the daughters of two sisters, and also Zacharias and Joakim were<sup>b</sup> two brothers. Moreover they were not strangers one with the other.

"Now when they had gone into the house of Joakim, they announced to them all things that the angel spake to Zacharias. "And Anna said, All things that thou wouldst say to me, my lord *and* father, have been revealed to me before she was conceived. "And also I promised, *saying*, Whether it be a male or a female, I will give it to the Lord for His temple. "Moreover Zacharias blessed the child in the impulse of his spirit and departed and went to Torine<sup>c</sup> his city; because that Joakim was dwelling at Nazareth in those days. "Now Anna took the child into her arms that she might wash her; and she looked down on her face, and saw it full of *the* grace of God. "And she spake this song to the Lord; whilst David the holy singer answered her<sup>d</sup>, *saying*, "Thou art the Lord, Thou wilt exalt my people that is humble and wilt humble the eyes of the haughty ones. "Anna also said, The Lord hath looked from heaven on the houses of the poor, He hath made them rich. Amen. "Ye archangels of the Lord, come and rejoice with me, for I have known birth. Amen. "Ye Cherubin, that are thrones for the Father, rejoice with me also, for my knees have carried the fruit of child. Amen. "Ye Cherubin of the Father with the six wings, with the four faces, with the thousand eyes full of light, come and rejoice with me, for I have learned to make melody to<sup>e</sup> my wise child. Amen. "Ye four and twenty elders without body, come and rejoice with me, for a deserted womb hath sown<sup>f</sup> a seed. Amen. "Ye rulers

<sup>a</sup> The MS has *they told*      <sup>b</sup> Lit. *are*      <sup>c</sup> Or *the hill country*: see note  
<sup>d</sup> The MS has *followed him*      <sup>e</sup> Or *to sing of*      <sup>f</sup> Or, reading  
 xi for x, *received*

амѡіне раше пѣмаі же аїѣно поткарпос прѡме . рамнѣ .  
 \*Нееїнопомос мїраше . амѡіне раше пѣмаі . рѣм параше  
 мпоот . рамнѣ . \*Некїѡартос . мп пертмпеттирїон мпеїѡт .  
 амѡіне раше пѣмаі рѣ параше мпоот . рамнѣ . \*Не-  
 ѡропос . мп педнїѣѡеїс . мп пѣбом мп |

5

## FRAGMENT II. A.

Cod. Borg.  
 сѣѡп р.17

<sup>1</sup> Аѣѡ птеїре . а анпа тесмаат . каас епеснт . асмооше  
 матаас . асѣѡн еротїи епесѡтсастїрїон етѡтааѣ . асар-  
 раїс . <sup>2</sup> Аѣѡ а пѣаос тїрѣ . мпнїл ѡѡшт . атнат етеѣхарїс .  
 еасша . ерраї еѣѡс . <sup>3</sup> аѣѡ а пѣсрѡ . рѡѡеїп птетпѡт ас-  
 ѡтѡт нѡе ппѣѡштїр нїпе . рѡсѣе пте ѡѡп нїм рїшпїре .  
<sup>4</sup> Аѣѡ мпесѡтѡр етѡѡтс еѣѡн мп пѣсеїѡте епеснї . аѣѡ  
 асѡѡ . есмоопе нѡе ппѣїѡроомпе . есѣѡкопѣї епшмїше .  
 ппѡтнїѣ . <sup>5</sup> еѣѡ анпа теїпрѡфїтїс | мп мпарѡепос етѣм  
 прпе тѣѡѡ мїмос . ер рѡѣ пѡїѣ : <sup>6</sup> Аѣѡ пере пѣсеїѡте пнт  
 шарос . ката рѡѡт . спат . н шѡмпт . етѡїне мпесшїне .  
<sup>7</sup> Несїпрокоптеї ѡе аѣѡ пѣсѣї епанаї рї ѡѡте мпѣѡеїс .  
<sup>8</sup> Нтересїноѡ ѡе потнѡтї . асѣї еѡѡл . ммос промелїѡ нїм  
 етшѡтеїт . аѣѡ пѣсрнт асѣїтѣ еѡѡл . мпса тїрѣ мпѣїѡїѡн .  
<sup>9</sup> Аѣѡ мпѣ пмееѣ ппѣсеїѡте . аѣе ерраї еѣм пѣсрнт . ѡѡѣ  
 ѡѡат ммееѣ пте пѣїкосмос . <sup>10</sup> аѣѡ пѣсмоѡпе рѣм прпе  
 пѡѣ ппѣїѡроомпе . етѣїне пѣс птестрофн еѡѡл рї мпнѣ .  
 рїтн пѣтѣѡлос пте ппѡтѣ . <sup>11</sup> Аѣѡ епеслїтѡтргѣї рѣм прпе .  
 ере пѣтѣѡлос мппѡтѣ ѡѡкопѣї пѣс . <sup>12</sup> ѡѡѣ ѡе ѡп пѣѡп .  
 ешѡтеїне пѣс нїкарпос . еѡѡл рѣ пшнп мпѡнѣ пѣѡтѡм  
 еѡѡл пѣнтѡт рї ѡѡтѡт . <sup>13</sup> Пѣе тесшїнп ѡѡѡме епѣр .  
 ѡѡѣ мпесрїте . ѡѡѣ мпеспѡр . аѣѡ тешнпн пѣа тесмаат .

р. 11

of light, come and rejoice with me, for I have brought forth fruit of man. Amen. \*Ye stewards of joy, come and rejoice with me in my joy to-day. Amen. \*Ye harpers and praisers of the Father, come and rejoice with me by reason of my joy to-day. Amen. \*Ye thrones and dominions and powers of the [Father]..... cf. Col 1  
16

## FRAGMENT II. A.

And so Anna her mother put her down, and she walked by herself, and she went in unto the holy altar and stood. <sup>2</sup>And all the people of Israel looked, and they saw the grace shine upon her. <sup>3</sup>And her face became<sup>a</sup> bright straightway, and<sup>b</sup> she was dazzling as the luminaries of heaven, so that every one wondered. <sup>4</sup>And she went no more with her parents to her house; but she kept feeding as the doves, ministering to the service of the priests; <sup>5</sup>Anna the prophetess and the virgins that were in the temple having taught her to do handiwork. <sup>6</sup>And her parents used to come to her every two or three days and visit her<sup>c</sup>. <sup>7</sup>And she cf. Lc 11  
52\* was advancing and was pleasing<sup>d</sup> in the fear of the Lord. <sup>8</sup>And when she grew a little, she put away from her all vain intercourse, and her heart she turned from all the beauty of this life<sup>e</sup>; <sup>9</sup>and the thought of her parents did not come up into her heart, nor any thought of this world; <sup>10</sup>but she was feeding in the temple as the doves, whilst her nourishment was brought her from the heavens by the angels of God. <sup>11</sup>And she was serving in the temple, whilst the angels of cf. Mt 17  
11; Mc 1  
13\* God ministered to her. <sup>12</sup>And oftentimes also they would bring her the fruits from the tree of life, that she might cf. Ap  
xxii 2\* eat of them with cheerfulness<sup>f</sup>. <sup>13</sup>Her raiment never became foul nor wore out nor tore, but the raiment which her mother

<sup>a</sup> Or was<sup>b</sup> Or bright, and straightway<sup>c</sup> Lit. visiting her<sup>d</sup> See note<sup>e</sup> Lit. age<sup>f</sup> Or and she ate of them readily



put upon her on the day that she gave her to the temple, it was<sup>a</sup> upon her until the day of her death<sup>b</sup>. <sup>14</sup>That which the Virgin Mary.....daily, the raiment became greater with her<sup>c</sup>. <sup>15</sup>Mary did not ever adorn herself, nor did she seek after outward shows<sup>d</sup> as women do. <sup>16</sup>She never painted her eyes, nor put saffron on her cheeks, nor ever plaited her hair. <sup>17</sup>She never washed in a bath. She did not put choice perfume upon her, nor did she anoint her body with ointment. She did not wash with water. <sup>18</sup>She did not put her face outside the temple, lest she should see a strange man. <sup>19</sup>Nor did she allow.....

## B.

eastwards always, offering her petitions and her prayers to her Spouse and her Bridegroom Christ. <sup>2</sup>The angels of the Lord were surrounding her day and night. <sup>3</sup>And she spent two years in the house of Joseph before the archangel brought her good tidings.

<sup>4</sup>Now after these things the time was *come* for God to have compassion on that which He had formed. <sup>5</sup>The season was *come* for the captivity wherein mankind was led captive to be recalled. <sup>6</sup>The hour came for the King to go forth and the barbarians to be defeated before Him. <sup>7</sup>But Gabriel was sent to give the good tidings to the Virgin. <sup>8</sup>The angel was sent to the mother of God to proclaim to her the great good tidings. <sup>9</sup>And he went in unto the Virgin, the doors of her bedchamber being shut; <sup>10</sup>and he cried out, *saying*, Hail, thou that hast found<sup>e</sup> favour, the Lord *is* with thee. Behold thou shalt conceive and shalt bring forth a Son, and shalt call His name Emmanuel. <sup>11</sup>Now the Virgin when she heard these things was disquieted, and said to the angel, How shall this be to me? I have not known a man. <sup>12</sup>For I am a virgin pure in my soul and my body, even as I<sup>f</sup> was born.

<sup>a</sup> Lit. *is*<sup>b</sup> Or *consummation*<sup>c</sup> See note<sup>d</sup> Or *adornments*<sup>e</sup> Lit. *she that has found*<sup>f</sup> Lit. *she*

же отп̄па еѣотааѣ петнит еррај ежω<sup>а</sup>. а тѡ тѡм мппетжосе  
 тетпа̄рзайѣс еро. ѿѣе паї петернажпоѣ ѣотааѣ. сепам-  
 мотте ероѣ же пшнре мппотте. <sup>14</sup>Нтере тпарѡенос ѡе  
 етотааѣ сѡт̄м епаї. пѣжас же ап̄т тр̄м̄раѣ мпжоеіс. марес-  
 шѡпе паі. ката пекшаже. а тѡ а паттелос ѡн еѡл 21-  
 тоот̄с. <sup>15</sup>Асѡѡ ѡїпон рїт̄м псѡтм ппесмааже. аср нешомпт  
 пѣѡт. протп мпнї пѡснѣ. есеет мпшнре мппотте етон̄.  
<sup>16</sup>ѡопон птере пр̄л̄ло п̄закіос пат ерос. есеет. ере рн̄т̄с.  
 ѡоре еѡл мпѣѡтѡш. еѣ мпессоеіт. аѣа аѣѡтѡш епѡжс  
 еѡл п̄жїѡте. еѣжѡ ммѡс же <sup>17</sup>аѣнѡс пашнре мп па-  
 сттєннс. пасѡѣ пса тамптр̄л̄ло псежѡс же аѣжї п̄т-  
 сїме. р̄п̄ теѣмптр̄л̄ло аѣре ерос есеет. <sup>18</sup>Нрѡто ѡе потннѣ  
 мпрпе пашпарнє ерої. же апапѣхе аѣрѡѣ<sup>а</sup> п̄ѣм̄не  
 шѡпе. п|ѣпарѡенос. нрѡтп мпанї малїста же аѣрѡп  
 етоот еѣнн̄т̄с. <sup>19</sup>аѣа ѣр̄шнре же мпїпат ерос есшѡже <sup>15</sup>  
 мп рѡотт епѣр птасѡѡ. ѡе. еѡл тѡп. п̄ѣсоотп ап. <sup>20</sup>Ѣп  
 тетшн ѡе етмат. а пархаѣтелос етотааѣ ѡаѣрнл. еі  
 шѡроѣ. пѣжаѣ паѣ же ѡ іѡснѣ пшнре п̄затєгз мпрррѡте.  
 ежї м̄марїа тексїме. петѡтпажпоѣ ѡар еѡл рн̄т̄с.  
 ѡѣѡл пе р̄п̄ отп̄па еѣотааѣ. <sup>21</sup>спажпо ѡе потшнре <sup>20</sup>  
 п̄тмѡтте. епѣѣрап же іс. птоѣ ѡар петнатѡт|ѡ мпѣѡлѡс  
 еѡл рп петпѡѣ. <sup>22</sup>Пр̄л̄ло ѡе п̄закіос. аѣсѡтм. пса  
 пшѡже п̄та ѡаѣрнл жѡѣ паѣ. А тѡ жп мперѡот. ет̄мат  
 аѣѡѡ. еѣртпернтєі п̄тпарѡенос еѣѡѡш̄т̄ еѡл рн̄т̄ѣ мпет-  
 нит еѡл рн̄т̄с. <sup>23</sup>Ѣта м̄п̄са паї аѣѡѡѡма. еі еѡл рїт̄м <sup>25</sup>  
 прро. аѣѡѡѡѡс. етре тоїѡтмєпн тн̄рс с̄закіс. пса пестмє.  
<sup>24</sup>Таї те тшорпе п̄апоѣраѣн п̄тасшѡпе а тѡ пет̄ннѣ  
 тн̄рот. пота пота. ес̄закіѣ. п̄са теѣпѡліс <sup>25</sup>А іѡснѣ рѡѡѣ  
 тѡотп. аѣжї | п̄тпарѡенос марїа етрет̄ѡн ет̄апоѣраѣн.

p. [26]

<sup>а</sup> ежѡї<sup>б</sup> а рѡѡ<sup>с</sup> е 2<sup>о</sup> supra lin., sed pr. man. ut vid.

"The archangel said, The<sup>a</sup> Holy Ghost shall come upon Lc i 35 thee, and the power of the Most High shall overshadow thee: wherefore that which thou shalt bring forth is holy; it<sup>b</sup> shall be called the Son of God. "Now when the holy Virgin heard these things, she said, I am the handmaid of Lc i 38 the Lord: be it unto me according to thy word. And the angel departed from her. "She conceived moreover by the hearing of her ears, and she spent three other months in the house of Joseph, being pregnant with the Son of the living cf. Mt xvi 16\* God. "But when the righteous old man saw her pregnant, cf. Mt i 19 her womb being swollen out, he did not wish to make her a public example<sup>c</sup>, but he wished to put her away privily, saying, "Truly my children<sup>d</sup> and my kinsmen will mock my old age and say, He took a wife in his old age and found her pregnant. "But most of all the priests of the temple will blame me, because I have allowed such a thing to happen<sup>e</sup> to the virgin in my house; especially as they charged me concerning her. "But I wonder that I never saw her speaking with a man. Whence then she has conceived I know not. "Now in that night the holy archangel Gabriel came unto him, and said to him, O Joseph, thou Mt i 20, 21 son of David, fear not to take Mary thy wife: for that which shall be brought forth from her is from the<sup>f</sup> Holy Ghost. "And she shall bring forth a Son; and thou shalt call His name Jesus, for it is He that shall save His people from their sins. "And the righteous old man obeyed the word that Gabriel spake to him, and from that day he kept attending upon the Virgin, waiting for that which should come forth from her<sup>g</sup>.

"Then after these things there went out a decree from cf. Lc ii 1 ff the king Augustus that all the world should enrol<sup>h</sup> itself after its villages. "This is the first enrolment that was made. And they were all going, each one to enrol<sup>h</sup> himself after his city. "Joseph also arose, and took the Virgin Mary, that they might go to the enrolment. "Now as they were going in cf. Ac viii 36

<sup>a</sup> Lit. A<sup>b</sup> Or He<sup>c</sup> Lit. to spread her report<sup>d</sup> Or sons<sup>e</sup> See note<sup>f</sup> Lit. a<sup>g</sup> Or from her womb<sup>h</sup> Lit. write





the way at the borders of Bethlehem, the guileless old man *cf. Mt 11 16* looked into the face of the Virgin, and found it shining as the sun; and she was troubled. <sup>27</sup>And he said to her, Where- *cf. Ge XL*  
fore is thy face sad to-day? <sup>28</sup>And she said to him, That <sup>6, 7</sup>  
which is in my womb troubleth me, that I should bring it forth. <sup>29</sup>And Joseph the righteous said to the Virgin, *cf. Mt 1 19*  
O Mary, fear not: that which cometh forth from thee<sup>a</sup> shall succour thee. <sup>30</sup>And he took her into an inn in the way<sup>b</sup> with their money which they had. <sup>31</sup>Then she said to him: Do *me* the kindness to go into this city and seek a midwife, to come and sit by me, till God relieve me and I bring forth that which is in my womb. <sup>32</sup>And the blessed old man went forth among those places searching for a midwife. <sup>33</sup>Whilst he was without searching, the holy Virgin *cf. Le 11 7* brought forth her Son in virginity<sup>c</sup>; and she wrapped Him.....

### FRAGMENT III.

They cried out, The mother of the King had mercy on us and gave us life. <sup>2</sup>And we killed<sup>d</sup> other cocks and other birds, and they took wings and flew from under the caldrons; <sup>3</sup>and we came and told thee what took place, lest perchance the governor be angry with us and slay us. <sup>4</sup>Then Mary cried out, saying, All the mercy is Thine, my Lord. <sup>5</sup>And she turned to the cooks<sup>e</sup>, saying, Fear not, because this hath taken place on my account, because I have never tasted the world.

<sup>6</sup>Then she said to the muleteer, Drive again forward a little more. <sup>7</sup>When they had again driven forward a little more, they reached an image of alabaster called Elachistes; and it fell down: <sup>8</sup>and all the images also<sup>f</sup> of bronze and

<sup>a</sup> Or from thy womb

<sup>b</sup> Lit. being in the way

<sup>c</sup> Lit. ignorance

<sup>d</sup> Or sacrificed

<sup>e</sup> Or butchers

<sup>f</sup> Or all the other images

пшсе · мп̄ п̄о̄не ет̄м̄п̄ерк̄о̄т̄е · а̄т̄ре з̄ӣон̄ м̄мар̄иа̄ т̄ирот̄ ·  
 9 П̄е̄же м̄ар̄їа̄ п̄ат̄ же̄ от̄ п̄е̄ п̄ет̄п̄ро̄ѡ̄ е̄т̄ет̄п̄ла̄п̄а̄ п̄пр̄ом̄е̄  
 р. м̄ п̄те̄пол̄ис̄ е̄то̄те̄м̄ с̄ар̄з̄ | п̄ро̄м̄е̄ · 10 Н̄т̄ет̄п̄от̄ а̄ск̄им̄ е̄ро̄от̄  
 е̄т̄рет̄ш̄а̄же̄ з̄п̄ от̄ас̄п̄е̄ п̄ро̄м̄е̄ · А̄т̄ω̄ а̄т̄ш̄а̄же̄ е̄т̄п̄н̄ж̄ е̄ѡ̄л̄  
 з̄г̄л̄м̄ п̄ка̄р̄ 11 же̄ т̄п̄ж̄о̄е̄ис̄ т̄р̄р̄ω̄ м̄п̄р̄та̄ко̄п̄ з̄а̄ п̄еп̄п̄е̄ѡ̄от̄ же̄ ;  
 е̄ре̄ п̄ар̄ӣке̄ е̄ро̄п̄ а̄п̄ · 12 А̄с̄ш̄ω̄п̄е̄ п̄тере̄ т̄еп̄ж̄о̄е̄ис̄ е̄ї̄ е̄ро̄т̄п̄  
 е̄т̄е̄ип̄ол̄ис̄ з̄ӣ ро̄т̄ре̄ · А̄ п̄з̄а̄ѡ̄л̄ос̄ е̄ї̄ а̄гр̄им̄е̄ м̄п̄еп̄м̄то̄ е̄ѡ̄л̄  
 13 же̄ О̄то̄ӣ п̄ап̄ же̄ е̄ре̄ м̄ар̄їа̄ п̄а̄т̄а̄ко̄ п̄та̄ер̄г̄ас̄иа̄ п̄то̄от̄  
 п̄рас̄т̄е̄ · 14 А̄п̄о̄п̄ з̄е̄ а̄п̄ж̄п̄о̄т̄γ̄ же̄ е̄ш̄ω̄п̄е̄ от̄п̄ ѡ̄м̄ м̄м̄ок̄ ·  
 м̄ан̄ѡ̄н̄ѡ̄е̄ӣ е̄ро̄п̄ · 15 А̄γ̄от̄ω̄ш̄ѡ̄ же̄ а̄ та̄ѡ̄м̄ ѡ̄ж̄п̄ п̄/п̄а̄р̄р̄п̄ 10  
 т̄ет̄м̄м̄ат̄ · а̄л̄ла̄ †с̄о̄от̄п̄ м̄п̄ет̄п̄а̄а̄а̄γ̄ · 16 †п̄а̄т̄ω̄т̄п̄ т̄а̄ѡ̄н̄  
 п̄а̄ї̄ е̄п̄т̄о̄от̄ ш̄а̄п̄т̄ес̄ѡ̄н̄ нас̄ з̄п̄ т̄п̄ол̄ис̄ е̄ѡ̄л̄ же̄ п̄†п̄а̄-  
 ш̄а̄р̄ера̄т̄ а̄п̄ з̄а̄р̄т̄ис̄ а̄т̄ω̄ е̄ї̄с̄ з̄нӣт̄е̄ е̄с̄п̄а̄т̄а̄ке̄т̄н̄т̄п̄ п̄рас̄т̄е̄ ·  
 17 а̄т̄ω̄ е̄с̄ш̄а̄п̄ѡ̄н̄ нас̄ †п̄а̄к̄т̄о̄ї̄ п̄ет̄п̄а̄еш̄ѡ̄м̄ѡ̄м̄ · е̄п̄ла̄п̄а̄  
 м̄м̄о̄γ̄ о̄п̄ · †п̄а̄с̄о̄н̄γ̄ п̄а̄ї̄ п̄к̄ес̄о̄п̄ · 18 Т̄о̄т̄е̄ ма̄р̄иа̄ п̄е̄ж̄ас̄ 15  
 п̄пр̄ом̄е̄ п̄т̄п̄ол̄ис̄ м̄п̄ п̄рӣг̄ем̄ω̄п̄ же̄ а̄т̄ет̄п̄с̄ω̄т̄м̄ же̄ е̄ре̄  
 р. ма̄ п̄еп̄п̄ла̄нос̄ ж̄ω̄ м̄м̄ос̄ же̄ от̄ · 19 Л̄о̄п̄п̄ е̄ис̄з̄нӣ | †т̄е̄ а̄†т̄ет̄п̄е̄ї̄ме̄  
 †ж̄ †е̄ м̄п̄та̄γ̄ ла̄а̄т̄ п̄ѡ̄м̄ м̄м̄ат̄ · м̄п̄р̄ка̄а̄γ̄ е̄ѡ̄р̄а̄л̄ п̄к̄ес̄о̄п̄ ·  
 20 Т̄о̄т̄е̄ а̄с̄от̄е̄р̄с̄а̄р̄п̄е̄ е̄т̄ре̄ п̄ет̄от̄ω̄т̄ п̄т̄п̄ол̄ис̄ т̄ирот̄ ѡ̄н̄  
 е̄п̄е̄χ̄а̄ос̄ м̄п̄п̄от̄п̄ ш̄а̄ п̄ер̄о̄от̄ м̄п̄ра̄п̄ п̄с̄ер̄м̄п̄т̄ре̄ е̄п̄е̄н̄та̄т̄ · 20  
 т̄а̄м̄ї̄о̄от̄ · 21 А̄т̄ω̄ а̄ п̄ет̄т̄ω̄т̄п̄ з̄а̄ п̄с̄ї̄г̄но̄н̄ ж̄ї̄т̄от̄ е̄ж̄м̄ п̄ѡ̄н̄ма̄  
 п̄ш̄ор̄п̄ а̄т̄ка̄а̄т̄ е̄ж̄м̄ п̄ѡ̄н̄ма̄ п̄ма̄ п̄та̄т̄п̄ω̄р̄ш̄ м̄п̄е̄ѡ̄ро̄п̄ос̄  
 м̄мар̄їа̄ · 22 а̄т̄ω̄ а̄ п̄с̄ї̄г̄но̄п̄ ко̄л̄ж̄от̄ а̄то̄т̄ω̄ш̄т̄ м̄п̄е̄ѡ̄ро̄п̄ос̄  
 е̄т̄ж̄ω̄ м̄м̄ос̄ же̄ т̄п̄па̄от̄ω̄ш̄т̄ м̄п̄ма̄ е̄т̄ере̄ | т̄р̄р̄ω̄ п̄а̄р̄м̄ї̄о̄ос̄  
 з̄г̄ӣж̄ω̄γ̄ · 23 П̄е̄же̄ м̄ар̄їа̄ м̄п̄рӣг̄ем̄ω̄п̄ · же̄ ма̄г̄рӣп̄ос̄ а̄к̄ї̄рет̄ж̄ӣ 25  
 п̄п̄с̄ї̄г̄-п̄о̄п̄ е̄п̄ѡ̄н̄ма̄ п̄ш̄'о̄'р̄п̄ е̄к̄ж̄ω̄ м̄м̄'ос̄' же̄ м̄м̄ор̄ф̄н̄ †п̄е̄'  
 п̄п̄ер̄ω̄т̄ · 24 Н̄†с̄о̄от̄п̄ а̄п̄ †ж̄е̄' а̄ п̄ш̄ом̄п̄т̄ п̄ер̄ω̄т̄ р̄ш̄'ор̄п̄'  
 е̄п̄ѡ̄н̄ма̄ е̄†т̄е̄' п̄а̄ї̄ п̄е̄ п̄ет̄'ра̄п̄' п̄е̄ӣω̄т̄ м̄'п̄' п̄ш̄ӣре̄ м̄'п̄' п̄еп̄п̄а̄  
 е̄т̄'от̄а̄а̄ · 25 Н̄†т̄ет̄п̄от̄ п̄т̄'а̄' ма̄р̄иа̄ з̄м̄о̄о̄'с̄' е̄ж̄м̄ п̄ѡ̄н̄м̄'а̄'

of wood and of stone which were around it, they all fell before Mary.

<sup>9</sup> Mary said to them, What do ye deceiving the men of this city, whilst they eat<sup>a</sup> men's flesh? <sup>10</sup> Straightway she moved them so that they should speak in human language; and they spake lying down on the ground, <sup>11</sup> Our lady and queen, destroy us not for our evil deeds, for we are not to blame. <sup>12</sup> It came to pass when our lady came into this city at even, the devil came and wept before us, *saying*, <sup>13</sup> Woe to us, for Mary is about to destroy my craft for<sup>b</sup> me to-morrow. <sup>14</sup> And we asked him, If thou canst, wilt thou not help us? *cf. Mc ix 22\** <sup>15</sup> He answered, My power has failed before her<sup>c</sup>. But I know what I will do; <sup>16</sup> I will arise and go to the mount until she go from the city, because I shall not be able to stand with her, and behold she will destroy you to-morrow. <sup>17</sup> And when she goeth, I will return, and him whom I shall have power to deceive still, I will draw<sup>d</sup> to me again.

<sup>18</sup> Then Mary said to the men of the city and to the governor, Ye have heard what this deceiver saith. <sup>19</sup> But *cf. Mt xxvii 63\** behold ye knew that he had<sup>e</sup> not any power: do not suffer him to beguile *you* again. <sup>20</sup> Then she commanded all the images of the city to go to the chasm of the abyss until *cf. Job xli 23* the day of judgment, to bear witness against those that made them.

<sup>21</sup> And they that bare the standards took them to the judgment seat first, and set them at the judgment seat, where the throne of Mary was prepared<sup>f</sup>. <sup>22</sup> And the standards bowed themselves, and worshipped the throne, saying, We will worship the place whereon the queen will sit. <sup>23</sup> Mary said to the governor, Magrinus, hast thou caused the standards to be taken to the judgment seat first, saying, They are the shapes of kings? <sup>24</sup> Knowest thou not that the three Kings came first to the judgment seat, whose names are the Father and the Son and the Holy Ghost? <sup>25</sup> Straightway when Mary sat on the judgment seat, the earth *cf. Ps xcvi 1\**

Lit. *eating*

<sup>b</sup> Or from

<sup>c</sup> Or before that power

<sup>d</sup> Or drag

<sup>e</sup> Lit. *has*

<sup>f</sup> Lit. *was strewn* with coverings



was moved, the thunders sounded, the lightnings flashed. *cf. Ps xvii 8 ff; Mt xxvii 51 ff*  
<sup>26</sup> The dead arose and came forth from the tombs, and came to the judgment seat, and stood in silence<sup>a</sup>. <sup>27</sup> The abyss *cf. Ps xvii 16*  
 was manifested: the storehouses and the nether regions were manifested: the avenging angels stood like flames of fire.  
<sup>28</sup> The storehouses full of pitch and the places of brimstone were manifested. <sup>29</sup> And Michael came together with his angels; some having garlands, and others garments. <sup>30</sup> And she spake with the dead, *saying*, This mystery is not mine, but it belongs to my Son and the Son of the true King, the Judge. <sup>31</sup> Go to your tombs, and rest until the coming of my Son; <sup>32</sup> for it is almost at hand, that each one *2 Co v 10\** may receive according to the things that he hath done, whether good or evil. <sup>33</sup> She turned again to the governor, and said, Ye have seen this multitude of torments. <sup>34</sup> Behold the fire.....

## FRAGMENT IV.

...all thy heart, and as if the redemption of Israel cometh forth from Judah. <sup>2</sup> Mary answered and said, Blessed is the Lord Sabaoth, who hath called me from my mother's womb, *cf. Ga i 15* to serve Him all the days of my life. <sup>3</sup> And they twain were comforting one another many days from the scriptures inspired<sup>b</sup> of God. <sup>4</sup> Afterwards Elisabeth returned unto her house and to her city Torine. <sup>5</sup> For she used to visit her many times each year, ministering to her in all those things of which she had<sup>c</sup> need; until the day that Gabriel the

<sup>a</sup> Lit. *they speak not*  
*has*

<sup>b</sup> Lit. *the scriptures, the inspirations*

<sup>c</sup> Lit.

ммари̃а же ѿи | ша елисабет̃ тотсттценис <sup>6</sup>а прѡѡ́ отарз  
 ꙗса пшаже ката непантїон̃ же атршанр̃ мп̃ петернт̃ ебол  
 же атхоос̃ птпарѡенос̃ же тотсттценис̃ те <sup>7</sup>каї̃ тѡпантїон̃  
 тессттценис̃ те ката прѡѡ́ спат̃ ꙗтаїхоот̃ па нефтлн̃ мп̃  
 па мптшѡеере<sup>4</sup>. <sup>8</sup>Атеїс̃ ѡе птнктоп̃ ежн̃ ѡтноѡесїс̃ птррѡ <sup>5</sup>  
 тмаат̃ мпрро̃ <sup>9</sup>потрїсе̃ ап̃ пе ешаже̃ ерос̃. Отѡе̃ пота-  
 топон̃ ап̃ пе ппетсѡтм̃ ерос̃. <sup>10</sup>Пнесмот̃ гар̃ ꙗта̃ еротѡш̃  
 ешїке̃ ꙗса̃ отмоот̃ ерот̃ <sup>11</sup>Н̃ ерпоп̃ ꙗотпїгн̃. каї̃ мп̃ рѡ  
 рм̃ птрегзїтоот̃ ешїке̃ шаре̃ тпїгн̃ <sup>12</sup>еєѡї̃ еєрѡї̃ еперото̃  
<sup>13</sup>таї̃ ѡе̃ рѡ̃ те̃ таре̃ рм̃ птрагїтоот̃ еархєї̃ ꙗшаже̃ <sup>14</sup>но  
 пмнтї̃ стѡе̃ пепкотк̃ ꙗтпарѡенос̃ еттаєїнт̃ тмаат̃ мпеп-  
 рро̃ тирп̃ пехс̃ асѡеєѡе̃ паї̃ еєрѡї̃ еперото̃ ꙗѡї̃ тпгн̃  
 мплогѡс̃. <sup>15</sup>Пкаїрос̃ гар̃ лопон̃ пе етреїѡш̃ ебол̃ рѡѡн̃  
 мп̃ неппрофитис̃ ѡатеїа̃ атѡ̃ ꙗтїжїсе̃ ꙗтпсми<sup>5</sup>. мп̃ прег-  
 сєрѡтеле̃ етпотм̃ рм̃<sup>h</sup> пеппа̃ етѡтааѡ̃ бпжѡ̃ ммос̃ <sup>16</sup>же̃  
 актсаѡн̃ ерот̃ епеттсаѡ̃. ммѡн̃ тирот̃ <sup>17</sup>атѡ̃ он̃ Же̃  
 потѡпг̃ ебол̃ ꙗпекшаже̃ петрѡтѡєїн̃ єрѡї̃. <sup>18</sup>Бїмотшт̃ гар̃  
 ммѡн̃ же̃ еѡпаѡархн̃ мпшаже̃ ебол̃ тѡп̃ Аїрпмеете̃ мп-  
 шаже̃ мпепсѡтир̃ паї̃ ꙗтаїхоот̃ етеѡмаат̃. Ѣт̃ егталнт̃  
 ежм̃ пєсѡѡс̃ мп̃ пке̃ маѡнтис̃ епегѡме̃<sup>7</sup> ммѡѡ̃ ерѡѡ̃ ммос̃ <sup>19</sup>  
 же̃ тесгїме̃ бїс̃ потшїре̃ <sup>20</sup>атѡ̃ он̃ аєрот̃ еїѡрапнис̃ пєжаѡ̃  
 паѡ̃ же̃ прѡме̃ еїс̃ текмаат̃. <sup>21</sup>жїн̃ перѡот̃ етммаат̃ Пєже̃  
 пєсѡаї̃ етѡтааѡ̃ аєрѡїт̃ еротп̃ епегнї̃ ша̃ перѡот̃ мпєсѡѡн̃  
 ебол̃ <sup>22</sup>Атѡ̃ пєѡѡїакопєї̃ пас̃ рп̃ ѡїакопїа̃ нїм̃ етсрѡхрїа̃  
 пат̃ Атѡ̃ епегсѡтм̃ ꙗсѡс̃ ꙗѡе̃ ꙗтгмгѡл̃ егсѡтм̃ ꙗса̃ <sup>23</sup>  
 пєѡѡєїс̃ <sup>24</sup>Нтос̃ ѡе̃ рѡѡс̃ он̃ тпарѡенос̃ етѡтааѡ̃ пєсме̃  
 ммѡѡ̃ пѡе̃ ꙗтмаат̃ ꙗпєсшїре̃ <sup>25</sup>Атѡ̃ епєсєїре̃ пе̃ ꙗгєї-  
 мнншє̃ ꙗталѡ̃ ебол̃ рм̃ плагѡс̃ Ѣтїтѡп̃ еѡа̃ пєсшїре̃

<sup>a</sup> e 2<sup>o</sup> supra lin., sed pr. man. ut vid.

<sup>b</sup> p in marg.

<sup>c</sup> x in

marg.

<sup>d</sup> м script. sup. м

<sup>e</sup> ерот̃

<sup>f</sup> ѡ in marg.

<sup>g</sup> птїжїсми

<sup>h</sup> om. рм̃

archangel said to Mary, Go to Elisabeth thy kinswoman. *cf. Lc i 36*  
 'The matter followed the word contrariwise; for they became<sup>a</sup>  
 friends one with the other, because that it was told the  
 Virgin, She is thy kinswoman. ' And contrariwise she was<sup>b</sup>  
 her kinswoman according to the two things which I have  
 said, that of the tribes and that of friendship.

<sup>8</sup> Come then, let us turn to the subject of the Queen, the  
 mother of the King. <sup>9</sup> It is not a trouble to speak of it<sup>c</sup> nor  
 is it amiss for those who hear it<sup>c</sup>. <sup>10</sup> For as one wishing to  
 dig for much water or drawing forth *the water of* a fountain—  
 and indeed when he undertakes to dig, the fountain wells up  
 exceedingly—<sup>11</sup> so then also with me, when I undertake to  
 begin to speak with you of the falling asleep of the glorious<sup>d</sup>  
 Virgin, the mother of the King of us all *even* Christ, the  
 fountain of the word has welled up for us exceedingly. <sup>12</sup> For  
 moreover the season is *come* for us also to cry out with the  
 prophet David, and to lift up our voice with the sweet  
 psalmist in<sup>e</sup> the holy Spirit, whilst we say, <sup>13</sup> Thou hast *Ps cxviii*  
 taught us more than all those who teach us; <sup>14</sup> and again, *98\*, 99\**  
 The manifestation of Thy words giveth light unto me. *Ps cxviii*  
*130\**

<sup>15</sup> For when I bethought me whence I should begin the  
 word, I remembered the word of our Saviour, which He *Jn xix 26*  
 spake to His mother, whilst still placed upon the cross, and *cf. Jn xx 2*  
 to the other disciple whom He loved, saying, Woman, behold,  
 thy son! <sup>16</sup> And again He turned to John, and said to him,  
 Man, behold, thy mother! <sup>17</sup> From that day, saith the holy *Jn xix 27*  
 scripture, he took her into his house till the day of her  
 death<sup>f</sup>; <sup>18</sup> and he was ministering to her in all ministrations  
 that she needed<sup>g</sup>, and was obeying her as a servant obeying  
 his master. <sup>19</sup> And she also the holy Virgin was loving him  
 as a mother *loves* her children.

<sup>20</sup> And she was working many cures from among the *cf. Ac vi 8*  
 people like those of her beloved Son Jesus Christ our Lord;

<sup>a</sup> Or *were*<sup>b</sup> *Lit. is*<sup>c</sup> The MS has *him*<sup>d</sup> Or *honourable*<sup>e</sup> The MS omits *in*<sup>f</sup> Or *consummation*<sup>g</sup> *Lit. needs*

ммерит ꙗ̅с̅ пꙗ̅х̅с̅ пꙗ̅п̅х̅о̅ѣ̅с̅ 21 ἄλλα ἐνεσκώλτ πᾶποστολос  
 р. ⲉ̅ϥ̅ⲑ̅ 1 етм | Ⲓ̅с̅ⲣ̅а̅с̅о̅т̅<sup>а</sup> • еѡл же пꙗ̅п̅с̅п̅т̅ еѡл мꙗ̅п̅ѡ̅т̅ етшотѣ̅т̅  
 ꙗ̅п̅р̅о̅м̅е̅ 22 Нетотнꙗ̅ ꙗ̅е̅ ꙗ̅с̅о̅с̅ ꙗ̅ѡ̅ ꙗ̅п̅о̅с̅т̅о̅л̅о̅с̅ п̅о̅т̅ѣ̅ш̅ ꙗ̅п̅м̅  
 етх̅ѣ̅с̅ѡ̅ еп̅т̅а̅ш̅е̅о̅ѣ̅ш̅ м̅п̅е̅т̅а̅т̅т̅е̅л̅і̅о̅н̅ еѡл р̅ї̅т̅о̅о̅т̅с̅ 23 Ἀτῶ π̅ε̅  
 а̅с̅с̅е̅я̅ о̅т̅м̅н̅н̅ш̅е̅ м̅п̅а̅р̅ѡ̅е̅п̅о̅с̅ ш̅а̅р̅о̅с̅ е̅с̅п̅р̅о̅з̅ї̅с̅т̅а̅ е̅ж̅о̅т̅ 5  
 ес̅ѣ̅т̅р̅о̅т̅ п̅а̅т̅ е̅р̅о̅т̅п̅ е̅п̅а̅с̅ѡ̅п̅ ꙗ̅п̅п̅а̅р̅ѡ̅е̅п̅ї̅а̅ е̅с̅ѡ̅ м̅м̅о̅с̅ 24 Ἐ  
 п̅а̅ш̅е̅е̅р̅е̅ т̅п̅а̅р̅ѡ̅е̅п̅а̅ • т̅е̅п̅т̅а̅с̅с̅е̅к̅ п̅х̅о̅ѣ̅с̅ ш̅а̅р̅о̅ї̅ • а̅с̅ѣ̅ї̅ а̅с̅ѡ̅т̅ѡ̅р̅  
 р̅п̅ т̅а̅к̅а̅λ̅а̅ρ̅н̅ м̅ѡ̅ї̅с̅ п̅е̅ѡ̅т̅ 25 Ἀτῶ π̅ε̅ς̅χ̅м̅о̅ѣ̅ї̅т̅ р̅н̅т̅о̅т̅ р̅п̅  
 т̅е̅р̅н̅я̅ е̅т̅с̅о̅т̅т̅ѡ̅ї̅ ш̅а̅п̅т̅о̅т̅ѣ̅ѡ̅н̅ е̅р̅р̅а̅ї̅ ш̅а̅ п̅е̅с̅м̅е̅р̅ї̅т̅ ꙗ̅ш̅н̅р̅е̅  
 а̅х̅ї̅ х̅р̅о̅п̅ 26 Ἀс̅ш̅ѡ̅п̅е̅ ꙗ̅е̅ м̅ї̅п̅с̅а̅ м̅ї̅п̅т̅н̅ ꙗ̅р̅о̅м̅п̅е̅ м̅ї̅п̅с̅а̅ т̅р̅е̅ 10  
 п̅х̅о̅ѣ̅с̅ т̅ѡ̅т̅п̅ еѡл р̅п̅ п̅е̅т̅м̅о̅о̅т̅т̅ | ꙗ̅т̅а̅ п̅а̅р̅х̅н̅о̅л̅о̅г̅ї̅а̅  
 ꙗ̅ї̅ѡ̅с̅н̅ї̅п̅п̅о̅с̅ м̅ї̅ ꙗ̅ѣ̅р̅ї̅п̅п̅а̅ї̅о̅с̅ п̅а̅п̅о̅ ρ̅е̅ѣ̅р̅а̅ї̅о̅с̅ 27 Ἀτ̅х̅о̅о̅с̅ τ̅а̅ρ̅ ꙗ̅е̅  
 п̅е̅р̅е̅ п̅п̅а̅р̅ѡ̅е̅п̅о̅с̅ е̅т̅о̅т̅а̅а̅ѣ̅ • а̅т̅ѡ̅ п̅а̅п̅о̅с̅т̅о̅л̅о̅с̅<sup>б</sup> м̅п̅ м̅а̅р̅ї̅а̅  
 т̅м̅а̅а̅т̅ м̅п̅х̅о̅ѣ̅с̅ п̅е̅т̅о̅т̅н̅ꙗ̅ р̅п̅ о̅т̅ м̅а̅ї̅ш̅ѡ̅п̅е̅ ꙗ̅ѡ̅т̅ѡ̅т̅ р̅п̅ ѡ̅ї̅λ̅н̅м̅  
 28 Ἀс̅ш̅ѡ̅п̅е̅ п̅ѡ̅ї̅ о̅т̅р̅о̅о̅т̅ ꙗ̅т̅ї̅р̅е̅ п̅е̅х̅а̅т̅ а̅ т̅п̅а̅р̅ѡ̅е̅п̅о̅с̅ е̅т̅о̅т̅а̅а̅ѣ̅ 15  
 м̅а̅р̅ї̅а̅ м̅о̅т̅т̅е̅ ѣ̅ѡ̅р̅а̅п̅п̅к̅с̅ П̅е̅х̅а̅с̅ п̅а̅с̅ ꙗ̅е̅ м̅о̅т̅т̅е̅ п̅а̅ї̅ е̅п̅е̅т̅р̅о̅с̅  
 м̅п̅ ꙗ̅а̅к̅ѡ̅ѡ̅с̅ м̅а̅р̅о̅т̅е̅ї̅ ш̅а̅р̅о̅ї̅ е̅п̅ї̅м̅а̅ 29 Ἦ̅т̅о̅с̅ ꙗ̅е̅ а̅с̅п̅ѡ̅т̅ р̅п̅  
 о̅т̅ѡ̅е̅п̅н̅ а̅с̅м̅о̅т̅т̅е̅ е̅р̅о̅о̅т̅ п̅а̅с̅ 30 Ἦ̅т̅е̅р̅о̅т̅е̅ї̅ ѡ̅е̅ ш̅а̅р̅о̅с̅ Т̅о̅т̅е̅  
 а̅т̅р̅ѡ̅м̅о̅о̅с̅ ρ̅а̅ρ̅т̅н̅с̅ м̅п̅ш̅о̅м̅п̅т̅ Ἀс̅о̅т̅ѡ̅п̅ п̅р̅ѡ̅с̅ ꙗ̅ѡ̅ї̅ т̅п̅т̅т̅н̅ м̅м̅о̅о̅т̅  
 ꙗ̅ѡ̅п̅ꙗ̅ • п̅е̅х̅а̅с̅ п̅а̅т̅ 31 Ἐ̅с̅ѡ̅т̅м̅ ѣ̅р̅о̅ї̅ ѡ̅ п̅е̅т̅а̅ п̅х̅о̅ѣ̅с̅ с̅о̅т̅п̅о̅т̅ 20  
 р. Ⲓ̅ⲟ̅ 1 п̅а̅с̅ е̅т̅р̅е̅т̅а̅ш̅е̅о̅ѣ̅ш̅ м̅п̅е̅т̅а̅т̅т̅е̅л̅і̅о̅н̅ ꙗ̅т̅м̅п̅т̅е̅р̅о̅ | п̅м̅п̅н̅т̅е̅ р̅м̅  
 п̅к̅о̅с̅м̅о̅с̅ т̅н̅р̅ꙗ̅ 32 Ἦ̅т̅ѡ̅т̅п̅ ѡ̅е̅ а̅т̅е̅т̅ї̅п̅а̅т̅ р̅п̅ п̅е̅т̅н̅ѣ̅а̅л̅ ѣ̅п̅е̅ѡ̅м̅  
 м̅п̅ п̅е̅ш̅п̅н̅р̅е̅ п̅т̅а̅ ꙗ̅с̅ п̅ш̅н̅р̅е̅ м̅п̅п̅о̅т̅т̅е̅ е̅т̅о̅п̅ꙗ̅ а̅а̅т̅ м̅п̅е̅о̅т̅о̅ѣ̅ї̅ш̅  
 е̅ѡ̅п̅е̅м̅м̅а̅п̅ р̅п̅ т̅с̅а̅р̅ꙗ̅ ρ̅ї̅х̅ї̅м̅ п̅к̅а̅р̅ • 33 Ἦ̅к̅е̅о̅т̅а̅ а̅п̅ п̅е̅т̅р̅ї̅м̅п̅т̅р̅е̅  
 м̅м̅о̅ꙗ̅ п̅н̅т̅ї̅ • а̅л̅л̅а̅ ꙗ̅т̅ѡ̅т̅ї̅ м̅п̅ш̅о̅м̅п̅т̅ п̅е̅п̅т̅а̅с̅ѣ̅ї̅т̅о̅т̅ е̅х̅м̅ 25  
 п̅т̅о̅о̅т̅ а̅с̅т̅с̅а̅ѣ̅ѡ̅т̅п̅ е̅т̅м̅е̅р̅о̅с̅ р̅м̅ п̅е̅ѡ̅е̅о̅о̅т̅ 34 Ἀτῶ а̅ п̅е̅т̅п̅м̅а̅а̅ꙗ̅е̅  
 с̅ѡ̅т̅м̅ е̅т̅е̅с̅м̅н̅ м̅п̅ї̅ѡ̅т̅ е̅с̅р̅ї̅м̅п̅т̅р̅е̅ ρ̅а̅р̅о̅ꙗ̅ ꙗ̅е̅ п̅а̅ї̅ п̅е̅ п̅а̅ш̅н̅р̅е̅  
 м̅м̅е̅р̅ї̅т̅ п̅е̅п̅т̅а̅ п̅а̅о̅т̅ѡ̅ш̅ ш̅ѡ̅п̅е̅ ρ̅р̅а̅ї̅ р̅н̅т̅ꙗ̅ 35 Ἀ̅т̅е̅т̅п̅п̅а̅т̅ ꙗ̅е̅  
 о̅ї̅ е̅п̅ꙗ̅ї̅с̅е̅ ꙗ̅т̅а̅ п̅ѡ̅т̅а̅а̅ї̅ а̅а̅т̅ п̅а̅с̅ е̅а̅т̅т̅а̅л̅о̅ꙗ̅ е̅х̅м̅ п̅ш̅е̅

<sup>а</sup> тм | Ⲓ̅с̅ⲣ̅а̅с̅о̅т̅<sup>б</sup> папостолос



<sup>21</sup>but she would not allow the apostles to write them, because she was fleeing from the vain glory of men. <sup>22</sup>Now the apostles were following her always, being taught by her the preaching of the gospel. <sup>23</sup>And she had drawn many virgins to her, ruling over them and making them eager for the struggle of virginity, saying, <sup>24</sup>My daughters, it was virginity that drew the Lord to me. He came and dwelt in my womb nine months. <sup>25</sup>And she was leading them in the straight way, until they went up to her beloved Son without stumbling<sup>a</sup>. cf. Ps xxvi 11

<sup>26</sup>Now it came to pass after fifteen years after the Lord rose from the dead according to the Antiquities of Josephus and Irenaeus who *were* of the Hebrews—<sup>27</sup>For they said that the holy virgins and the apostles<sup>b</sup> and Mary the mother of the Lord were abiding in one dwelling place in Jerusalem. cf. Ac i 12 ff

<sup>28</sup>Such a day came, say they, and the holy Virgin Mary called John, and said to him, Call to me Peter and James, and let them come hither unto me. <sup>29</sup>And he ran in haste, and called them to her. <sup>30</sup>When therefore they were come unto her, then they three sat by her; and the Fountain of Ap xxi 6\* the water of life opened her mouth, and said to them, <sup>31</sup>Hear me, O ye<sup>c</sup> whom the Lord hath chosen for Himself to preach the gospel of the kingdom of the heavens in all the world. cf. Mt xxiv 14\*

<sup>32</sup>Ye therefore have seen with your eyes the mighty works<sup>d</sup> and the wonders that Jesus the Son of the living God wrought aforetime<sup>e</sup> whilst He was with us in the flesh on the earth. cf. Mt xvi 16\*

<sup>33</sup>It is not another that beareth witness of Him to you, but ye the three whom He took into the mountain, and He shewed you a portion of His glory. <sup>34</sup>And your ears heard the voice of the Father as it bare witness to Him, This is My beloved Son, in whom is My good pleasure. cf. Jn v 32\*  
cf. Mat 2; 2 Pet i 17, 18  
cf. Mt xvii 5

<sup>35</sup>And also ye saw the sufferings that the Jews inflicted on Him, when they placed Him upon the wood of the cross cf. Ac ii 23, 24

<sup>a</sup> Or offence  
powers

<sup>b</sup> The MS has apostle

<sup>c</sup> Lit. those

<sup>d</sup> Lit. the

<sup>e</sup> Or then



and killed Him. <sup>a</sup> Him did His Father raise from the dead on the third day. <sup>b</sup> And also I went to the tomb with you, and we found Him risen from the dead, and I spake with Him mouth to mouth at the door of the tomb. <sup>c</sup> He spake with me, *saying*, Go tell my brethren that they go into Galilee, and I will appear to them there. <sup>d</sup> And I told all of you, and ye were gathered together to Galilee. <sup>e</sup> And He came in unto you, the doors being shut, and ye saw Him, and He spake with you; <sup>f</sup> and He spent forty days eating and drinking with you, and speaking with you concerning the kingdom of God. <sup>g</sup> At the end then of the forty days, when ye were all gathered together to one place, and I also was with you, on the mount of Olives, the Lord came unto us again, and said to us, Peace be unto you. <sup>h</sup> And when He had said these things, He said, All authority hath been given unto Me in heaven and on earth; <sup>i</sup> go ye forth in all the world, and baptize all the nations into the name of the Father and of the Son and of the Holy Ghost. <sup>j</sup> And He also said to us, Behold I have finished all the dispensation which is laid down for Me in the world. Now therefore I will ascend unto My Father this very day. <sup>k</sup> Ye then said to Him, Wilt thou go and leave us desolate? <sup>l</sup> He answered and said to you, I will not leave you desolate; <sup>m</sup> but if I go, I will send the Spirit, *the* Comforter, unto you in My place, after not many days, but when Pentecost cometh<sup>a</sup>. <sup>n</sup> And behold she who was My dwelling place, and I was her Son in the flesh and in the Godhead, *even* she the expression of whose image is like Mine according to flesh, behold she is with you now. <sup>o</sup> And I am with you unto the end of the age.

<sup>a</sup> And when He had said these things, He drew Himself away from us a little and turned<sup>b</sup> Himself on the mount to<sup>c</sup> the east; <sup>d</sup> and was taken up by the ranks of the Cherubin

<sup>a</sup> Lit. but until Pentecost<sup>b</sup> Or bowed<sup>c</sup> Lit. in, or of



and the Seraphin, and received up into heaven in the flesh wherein I brought Him forth; <sup>10</sup> and there were shouting before Him thousand thousands and ten thousand ten thousand. <sup>cf. Dan vii 10</sup> <sup>cf. Ac i 10, 11</sup> "And we were looking after Him as He went up into heaven, and behold we saw two men<sup>a</sup> standing by us, wearing white apparel; <sup>10</sup> and they said to us, Ye men, why look ye into heaven wondering? This is Jesus who was received up from you into heaven: this also is the manner in which He shall come to judge the quick and the dead. <sup>10</sup> And after the end of the fifty days He sent upon you the Holy Ghost, <sup>11</sup> and behold He worketh these mighty works<sup>b</sup> with you until now, giving you those things for which ye seek. <sup>10</sup> Now therefore forsake not those things which He taught you, *even He* the beloved of God in truth. <sup>10</sup> Fear <sup>cf. Ac iv 26, 29</sup> not the threat of the kings of the earth and of the rulers, that ye forsake the ordinances and the judgments of the great Teacher and of the Lord in truth.

<sup>10</sup> Now therefore grieve not in your heart at that which I will tell you now. <sup>11</sup> For behold the time of my departure is <sup>2 Ti iv 6\*</sup> at hand, that I should lay down my body, that my soul and my spirit may go to the Lord; <sup>10</sup> in order that He may give us the good things which He hath promised us, <sup>10</sup> the things <sup>1 Co ii 9</sup> which eye saw not, and ear heard not, neither did they come up into the heart of man, *even* the things which God prepared for them that love Him. <sup>10</sup> For indeed the Lord came unto me yesternight whilst I stood praying, and said to me, <sup>10</sup> Dost<sup>c</sup> thou know Me who I *am*? I answered Him, Thou art my Lord <sup>cf. Jn xx 28</sup> and my God and my beloved Son. What dost Thou bid me do, O my Lord? <sup>10</sup> And He said to me, Tell Peter and James and John these words, for they shall lay their hands on thine eyes. <sup>10</sup> Now therefore yet three days hast thou in this world, and I will come for thee, and take thy soul and thy

<sup>a</sup> Lit. *behold two men, we saw them*  
Didst

<sup>b</sup> Lit. *these powers*

<sup>c</sup> Lit.

ἰτοϛϛϛϛ ἰπῖ ποϛπῖα · еротῖ етаполῖс мῖпкатиῖкоῖ  
 ⲉῖλῖм | ἰтпє · <sup>66</sup>ἵте папетотааḏ тирот ῖшпире мῖпкоḥ  
 пероот еḑпатааḑ пе · ḡмῖ пма етмат еḑол ḡтм паеῖωт  
 пагаḑоc <sup>67</sup>Ḳе птᵒ арḡωтп епеῖωт мῖ пеḡаггелос ἰтмт-  
 рωме ἱкесоп <sup>68</sup>Ḳτω птешωпе ерхосῖ ἐпетотааḏ тирот <sup>5</sup>  
 же птᵒ пе пшотшот птетḑом <sup>69</sup>ḑпатре пааггелос ḑω  
 етḡтмπεте ерᵒ потосῖш пῖм же ертптωп ероот ḡм потḡḥо  
 мῖ тотмтпкаḑарос <sup>70</sup>Сепараще пḑῖ птагма тирот пмнпте  
 ежп тотḑпῖеῖ шароот <sup>71</sup>Ḳпатрῖархис мῖ непрофитис  
 сепнт еḑол етотапῖтп еттелῖлῖ ммоот етḡω ммос <sup>72</sup>же <sup>10</sup>  
 р. 02 еῖс тмаат мпепωпḡ асеῖ шароῖ <sup>73</sup>Ḳап мпепемп|шῖ ппат  
 ерос ḡῖ тсарḡῖ еῖс ḡнпте аппат ерос тепот етḑеоот нас  
 ḡтм · ппотте пшот <sup>74</sup>Ḳпарḑенос проотт мῖ мпарḑенос  
 ἱсḡῖме птагḡарер ететпарḑепῖа сепнт еḑол ḡатотḡн  
 етḑеоот пе етḡω ммос <sup>75</sup>Ḳе калωс арῖῖ шароῖ мпоот <sup>15</sup>  
 тмаат пмпарḑенос тирот · <sup>76</sup>Ḳопон а пеотосῖш шωпе а  
 пкаḡрос ḡωῖ еротῖ етreshωпе ḡῖ отма ἰотωт пмаῖῖ:  
<sup>77</sup>Ḳпрлḡтпн етḑе потсωма етотааḏ же<sup>а</sup> оῡ ара петпашωпе  
 ммоḡ · ἵ<sup>б</sup> етпакааḑ тωп <sup>80</sup>Ḳим ḑе ἱрωме пжпо ἱсḡῖме ᵱ  
 тамаат петῖмπεḡḡῖḑп мпмот аḡω пте пегсωма котḡ <sup>20</sup>  
 еḡраῖ ῖпкар ἰтаḡḡḡтḡ еḑол | прнтḡ · <sup>81</sup>ḡῖмот<sup>γ</sup> ḑе<sup>δ</sup> ḡᵱ еḑол  
 же аḡḡῖсарḡ прнте · аḡḡа · аῖтωтῖ ḡм пмершомпт проот  
 аῖḡωл еḑол мпетере пмаḡрте пампте ἰтоотḡ ете пмот  
 пе <sup>82</sup>ḑпаскенаḡе мпотсωма ḡм прнт мῖпкар татре пааг-  
 гелос ḑω етḑῖне мпегшпне · ппат пим <sup>83</sup>Ḳп лаат прωме <sup>25</sup>  
 паḑм пма еḑпакааḑ прнтḡ шῖ пероот ἰтапарротсῖа  
 татотпосḡ еḡо · паттако · <sup>84</sup>аḡḡа отп отсḑпотḡе пашωпе  
 еḡшωш еḑол ḡм пегḡωте шῖ пероот етḡпатωтῖ прнтḡ  
<sup>85</sup>сепакωт ἰотатḑептῖкоῖ ἰтопос ḡаḡтῖ потсωма ḑḡсотп

<sup>а</sup> ḡῖ · тм  
<sup>б</sup> а 1<sup>о</sup> in marg.

<sup>б</sup> ж in marg.

<sup>γ</sup> ἵ in marg.

<sup>δ</sup> ḑ in marg.

spirit into My spiritual city, the heavenly Jerusalem; <sup>cf. He xii 22</sup> and all My holy ones shall wonder at the great glory which I will give thee there through My good Father—"for thou didst reconcile mankind again to the Father and His angels—"and thou shalt be exalted above all the holy ones, for thou art the glory of their strength. <sup>cf. Ps lxxxviii 18</sup> "I will cause My angels to keep singing thy praises always, for thou art like them in thy holiness and thy purity. "All the ranks of the heavens shall rejoice over thy coming unto them. "The patriarchs and the prophets shall come forth to meet thee, exulting and saying, "Behold the mother of our Life is come unto us. "If we have not been worthy to see her in the flesh, yet behold we have seen her now glorified by God the Father. "The virgins that are men and the virgins that are women, <sup>cf. Ap xiv 4</sup> who have kept their virginity, shall come forth to meet thee, glorifying thee, and saying, "Full well art thou come unto us to-day, thou mother of all the virgins.

"But the time has come, the season is at hand that thou shouldest dwell in the same place with Me. "Grieve not for thy holy body, *saying*, What then shall befall it, or where shall it be laid? <sup>cf. Ge iii 19, 23</sup> "What man then born of woman is there, My mother, who has not tasted death and his body returned unto the ground from whence he<sup>a</sup> was taken? "I died then because I took flesh in thy womb; but I rose on the third day, and destroyed him that hath the power of Amente, <sup>cf. He ii 14\*</sup> even death. "I will cover thy body in the heart of the earth, and will make My angels ever keep visiting it. <sup>cf. Mt xii 40\*</sup> "No man shall find the place wherein I shall lay it until the day <sup>cf. Deut xxxiv 6\*</sup> of My coming, and I will raise it incorruptible. <sup>cf. 1 Co xv 52\*</sup> "But a sweet savour shall be given forth around it until the day wherein it shall rise. "A lordly shrine<sup>b</sup> shall be built by

<sup>a</sup> Or it<sup>b</sup> See note

р. ое ерот ем'палл'атион пне'рво'т <sup>88</sup>ѡени отн 'м'мō ѡтерса'рне  
 ппаапостолос † птвш нмпарѡенос <sup>89</sup>атв еис ринте †пнт  
 щаро рн отѡени . мн пааптелос таол мпотлѣ'фанон  
 етотааб тагарер етот'ф'тхн татмакас ерроте рнтч мпмот  
<sup>90</sup>Наї ѡе птеречхоот паї аїло епнат ероу <sup>91</sup>Тепот ѡе 5  
 твотн мотте паї емпарѡенос та† птвш пат <sup>92</sup>атв  
 птетпот атсвотр . ерос нмпарѡенос тирот атаспазе  
 ммос атв атрмоос <sup>93</sup>Нтос ѡе пехас пат же †шпне' ервотн  
 ммон еїѡнк еѡїлнм палнѡїнон <sup>94</sup>Нтоот ѡе мпотеїме же  
 есхѡ ммос же ѡт <sup>95</sup>Нтос ѡе асамазте\* . нтѡїх нотеї | 10  
 еѡл прнтот : ѡасѡрллѡ емате таї ѡе те марїа тмат-  
 ѡалпн тптачпотѡе еѡл прнтс нсашч пѡамѡпнон  
 птеречѡн ерраї етматѡалїа <sup>96</sup>Пехас пат тирот же еис  
 тетнмаат хпн мпоот еѡл †мтон мпеснпа пѡе нтас-  
 †мтої мпѡї <sup>97</sup>рарер епстїѡнкн птатетнсмптот мн пехс 15  
 жекас ететпаклнропомеї мпма етотпакїт ероу <sup>98</sup>Наї ѡе  
 нтересхоот мпстамоот етѡе песнкотн . <sup>99</sup>Тоте аскотс  
 епапостолос пехас мпетрос же сїмѡн петрѡс ѡпан а  
 пепхоеїс тапротн епшошт нтмперо пмпнте Шпне  
 р. ос ншпртнч | же отшпртнч пе петнеїѡт етрн мпнте . <sup>100</sup>Іа- 20  
 кѡѡос мн їѡрапїнс ншнре мперотѡаї роеїс епетнкаѡѡ-  
 лїної еѡтааб . Шпне нрмраш . еротн еотон нїм <sup>101</sup>Нток  
 ѡе ѡ петроѡ твотн пѡѡн еротн епнї нѡїррос пекма-  
 ѡнтнс хї ппсїѡпїѡн нтаїѡалѡот ероу апїсот паї епїма  
<sup>102</sup>Нтоу ѡе аѡеїре ката ѡе нтасхоос паѡ аѡѡн аѡеїне 25  
 пас нпсїїѡпїѡн <sup>103</sup>Атѡ он пехас ппакѡѡс же твотн  
 пѡхї нтїсатеере пѡѡн ша пет† еѡл пѡхї потстої  
 епапоту пѡнтч паї епїма <sup>104</sup>Нтоу ѡе он аѡеїре ката  
 песшѡе аѡѡн аѡеїне пас нрепс†пѡтче епашѡот | <sup>105</sup>Нтере

\* асамаз . те



thy body better than the palaces of kings. <sup>86</sup>Haste thee then, command My apostles, give the order to the virgins; <sup>87</sup>and behold I come unto thee quickly with My angels, to <sup>cf. Ap II 16\*; XXII 7\*, 12\*</sup> take away thy holy remains, and to guard thy soul, and not to suffer it to fear death. <sup>88</sup>When therefore He had said these things to me, I saw Him no more. <sup>89</sup>Now therefore arise and call me the virgins, that I may give the order to them.

<sup>90</sup>And straightway they gathered together to her all the virgins, and they saluted her and sat down. <sup>91</sup>And she said to them, I greet you, for I am going to the true Jerusalem. <sup>92</sup>But they knew not what she was saying. <sup>93</sup>And she took hold of the hand of one of them who was very old—now she was<sup>a</sup> Mary Magdalene, from whom He cast out seven devils, <sup>cf. Mc XVI 9\*; Lc VIII 2\*</sup> when He went into Magdalia—<sup>94</sup>and she said to them all, Behold your mother from this day forth. Refresh her spirit <sup>cf. Jn XIX 27</sup> as she refreshed mine. <sup>95</sup>Keep the covenants that ye made with Christ, in order that ye may inherit the place whither I shall be taken.

<sup>96</sup>When therefore she said these things she did not tell them of her falling asleep. <sup>97</sup>Then she turned to the apostles, and said to Peter, Simon Peter, seeing that our Lord hath intrusted to thee the keys of the kingdom of the heavens, <sup>cf. Mt XVI 19\*; Lc VI 36</sup> be merciful, for your Father which is in the heavens is merciful. <sup>98</sup>James and John, the sons of thunder, keep your <sup>cf. Mc III 17\*</sup> Catholic Church (?) holy, and be meek towards everyone. <sup>99</sup>And thou, Peter, arise and go into the house of Birrus thy disciple, and get the linen cloths which I have committed to him, and bring them hither to me. <sup>100</sup>And he did as she said to him. He went and brought her the linen cloths. <sup>101</sup>And again she spake to James, Arise, take this shekel, go <sup>cf. Mt XXV 9\*</sup> unto those that sell, and get a perfume and bring it hither to me. <sup>102</sup>And he also did according to her word. He went and brought her many perfumes. <sup>103</sup>When the day of her

<sup>a</sup> Lit. she therefore is



departure was come, the holy God-bearer called John and said to him, Arise, light lamps and torches, for evening has<sup>a</sup> come. <sup>cf. Jn xviii 3</sup> <sup>3</sup> <sup>104</sup>And she took the linen cloths and spread them on the ground like a bed or a couch, and poured out the perfumes upon them.

<sup>105</sup>She turned to the apostles and said to them, Let us pray to God the merciful to have mercy on us. <sup>106</sup>And so she turned her face eastwards, and prayed, saying, <sup>107</sup>I thank Thee God the Almighty, I thank Thine only begotten Son, who came into the world to save all souls, <sup>108</sup>the Son and the Counsel of the Father, who came unto us His servants and built Himself a body as man in my womb. <sup>109</sup>I bare Him without intercourse *with man* and without defilement, I nourished Him without anxiety, even Him who nourisheth us all. <sup>110</sup>I thank Thy Holy Ghost, that came upon me, and <sup>cf. Lc i 35</sup> Thy holy power that overshadowed me. <sup>111</sup>Now therefore, my Lord and my God, the hour has come for Thee to come unto me and have mercy on me, and remove from me these stones of stumbling and all these divers faces. <sup>112</sup>Let those that are on Thy left hand fall before me, and those on *the* right stand up with joy. <sup>113</sup>Let all the powers of darkness <sup>cf. Lc xxii 53; Col i 13; Jn xiv 30</sup> be ashamed to-day, because they have found nothing of theirs in<sup>b</sup> me. <sup>114</sup>Open to me the gates of righteousness, and <sup>Ps cxvii 19\*</sup> I will enter into them, and be manifested to the face of my God. <sup>115</sup>Let the dragon hide himself before me, as he seeth me coming boldly<sup>c</sup> to Thee the only true God. <sup>116</sup>Let <sup>Jn xvii 3</sup> the river of fire, wherein are proved the two portions, the <sup>cf. Dan vii 10</sup> righteous and the sinners<sup>d</sup>, be still until I pass by it. <sup>117</sup>For Thou art my God and my Lord, and Thou art the Father of every one and of Thine only begotten Son Jesus Christ; <sup>118</sup>who is of one essence with Thee and with Thy Holy Ghost,

<sup>a</sup> Or *was*  
*righteous and sinners*

<sup>b</sup> Or *on*

<sup>c</sup> Lit. *being bold and coming*

<sup>d</sup> Or

р. он

етот|ааѣ паї еѡл рїтоотѣ<sup>а</sup> пеоот пак пмаѣ ѡа епер  
 ппепер рамнї <sup>119</sup>Асѡпе ѡе їтересѣ мпграмп їсї  
 тпарѡепос етотааѣ асалаѣ еѣраї ежї їспѡѡїон Пї  
 їѡотрїне : асѣте песро • епса їтаїатоли <sup>120</sup>ассфраїтѣ<sup>б</sup>  
 ммос рм прай мпїѡт мп пшїре мї пеппа етотааѣ 5  
 асїкотї <sup>121</sup>Аѡ птетпот еїс пхоеїс аѣї ѡарос еѣталнт  
 ежп прарма їпехеротїїн бре пачтелос<sup>с</sup> сѡн ратерон •  
<sup>122</sup>аѣї аѣарератѣ рїѡс Пежаѣ пас же мпррроте рнтѣ  
 мпмот ѡ тамаат бре пѡпѣ тирѣ рартї <sup>123</sup>рапс пе етре-  
 пат ероѣ рї потѡал ммате мопон<sup>д</sup> еїтмотерсарне паѣ <sup>10</sup>  
 пѣпаѡеї аї ѡаро<sup>е</sup> <sup>124</sup>аѡ їтїре | аѣоте<sup>г</sup>рсарне паѣ<sup>г</sup> їсї  
 прр<sup>о</sup> . . . . .<sup>г</sup> еѣѡ мм<sup>г</sup>ос же а<sup>г</sup>мот петпн<sup>г</sup>т еѡл<sup>г</sup> рп  
 птамїон м<sup>г</sup>п<sup>г</sup>нс рм пма етрнп. — <sup>125</sup>Аѡ птетпот їта  
 тпарѡепос<sup>с</sup> пат ероѣ а тесѣтхн ѡос епрамнр мпес-  
 шїре аѣсепазе ммос рї пейтїма їпепотранїон<sup>е</sup> <sup>126</sup>Ас- <sup>15</sup>  
 ѡпе ѡе їтересѣ мпесппа еїѡїѡ мппотте • а папостолос  
 тало • їпетѡїѡ ежї песѡал <sup>127</sup>асїкотї рп отепкотї епапотѣ  
 Ён тетшї їсот ѡотѡт мпехот їапотарїос ертоте • псот  
 ѡоттоте мпехот тѡѡе рп отеїрнпн пте ппотте рамнп  
<sup>128</sup>Аѡ пехе пхоеїс ппапостолос же кѡс мпессѡма <sup>20</sup>  
 калѡс ѡїтс еѣраї епїа пїѡсаѣат тм |

<sup>а</sup> рїтоотк  
 sup. м ut vid.

<sup>б</sup> punct. sup. т ut vid.  
<sup>с</sup> о sup.

<sup>с</sup> пачтелос

<sup>д</sup> punct.

through whom *be* the glory to Thee with Him unto *the* ages of the ages. Amen.

<sup>119</sup>Now it came to pass when the holy Virgin had said<sup>a</sup> the Amen, she entered the linen cloths and the spices, and turned her face eastwards; <sup>120</sup>and signed herself in the name of the Father and of the Son and of the Holy Ghost, and lay down<sup>b</sup>. <sup>121</sup>And straightway behold the Lord came unto her riding on the chariots of the Cherubin, the angels<sup>cf. Ps xvii</sup> going before Him. <sup>122</sup>He came and stood by her, and said to her, Fear not death, O My mother, whilst all the Life is with thee. <sup>123</sup>Thou must needs see him with thine eyes alone. Only unless I command him, he will not be able to come unto thee.

<sup>124</sup>And so the King...commanded him, saying, Come thou that comest from the storehouses of the south in the hidden place. <sup>125</sup>And straightway when the Virgin saw him, her soul leaped into the arms of her Son, and He covered it<sup>c</sup> with the garments of the heavenly *places*. <sup>126</sup>And it came to pass when she had given her spirit into the hands of God, the apostles put their hands on her eyes; <sup>127</sup>and she fell asleep in a goodly sleep on the night of the twentieth of the month January, early in the morning of the twenty-first of the month Tobe; in the<sup>d</sup> peace of God, Amen. <sup>128</sup>And the Lord said to the apostles, Prepare her body well for burial and take her into the valley of Jehoshaphat, and bury<sup>e</sup>...

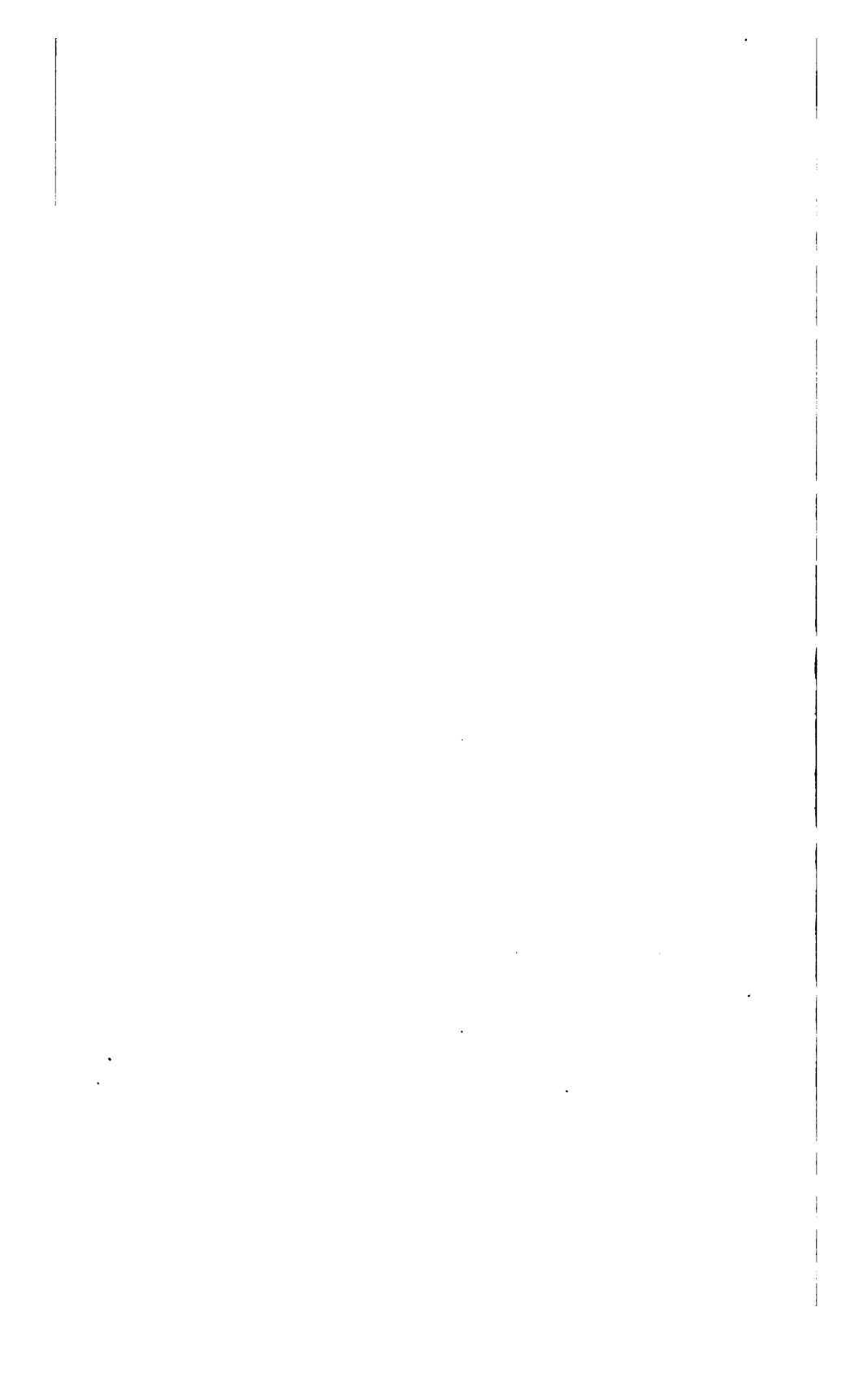
<sup>a</sup> Lit. *given*

<sup>b</sup> Or *and fell asleep*

<sup>c</sup> Or *her*

<sup>d</sup> Lit. *a*

<sup>e</sup> Reading τᾱ|[c]



BOHAIRIC ACCOUNTS OF THE  
FALLING ASLEEP OF MARY  
WITH SAHIDIC FRAGMENTS.

## THE FALLING ASLEEP OF MARY.

### INSTRUCTION BY EVODIUS<sup>a</sup>.

An instruction which our holy and in every wise honourable<sup>b</sup> father Abba Evodius<sup>c</sup>, the archbishop of the great city Rome, who was<sup>d</sup> the second after Peter the apostle, delivered. Now he delivered it concerning the Lady of us all, the holy God-bearer Mary; manifesting the matter to us, that she ended her holy life on the twenty-first of the month Tobi according to the Egyptians; in the<sup>e</sup> peace of God, Amen.

I. If a king of this world wishes to make a marriage feast for his son, a great multitude is gathered unto him, rejoicing with him, and wearing white garments, keeping festival at the marriage feast of the king's son. <sup>2</sup>And all the orders wear royal garments, and rejoice with his son on the day of his marriage. <sup>3</sup>The courtiers adorn their children<sup>f</sup>: <sup>4</sup>the tribunes stand adorned: <sup>5</sup>the counts are gathered together and all their order: <sup>6</sup>all the governors come and those who are governors over them: <sup>7</sup>the generals and the commanders wear purple, and they all come to the joy of the marriage of the king's son. <sup>8</sup>The standard-bearers adorn their standards, and stand and honour the king's son and his bride. <sup>9</sup>The trumpeters make ready their trumpets, in order that all may know perfectly that the king has made a mar-

<sup>a</sup> The Bohairic text is given by Lagarde: *Aegyptiaca*, pp. 38—63

<sup>b</sup> Or *glorious*

<sup>c</sup> The Coptic has *Euchodios*

<sup>d</sup> Lit. *is*

<sup>e</sup> Lit. *a*

<sup>f</sup> Or *sons*



riage feast for his son, and that they all may be gathered together, each with his order. <sup>10</sup>Places<sup>a</sup> of beholding are prepared in the midst of the city, and performers go up on ropes, and stand, that those who see them may wonder. <sup>11</sup>The actors stand acting: <sup>12</sup>the keepers prepare all their wild beasts: <sup>13</sup>the harpers encompass the king and his palace<sup>b</sup>, and harp with their harps, bringing forth sweet strains, befitting the marriage feast of the king's son: <sup>14</sup>the players are gathered with their instruments, and many others are gathered unto them, listening to the sweet sounds which they pipe on their instruments of music. <sup>15</sup>The people of the market cleanse the market places, and hang up veils and linen cloths in the streets and torches giving light. <sup>16</sup>Every one crowns the streets and the doors of his house with branches of palm and branches of olive; and the sailors also of the waters adorn their ships. <sup>17</sup>In short all crafts are zealous to manifest more zeal, keeping festival at the festival of the marriage of the king's son. <sup>18</sup>And these are not the only ones who rejoice, but also the others, <sup>19</sup>the robbers who are in the prisons, with the iron set on their hands and their feet, intended to be put to death<sup>c</sup>; even they forget the troubles which are upon them, and they also rejoice at the marriage feast of the king's son, when they are shewn mercy for a little while in the iron which is set upon them. <sup>20</sup>The poor and the sick are gathered unto the king's palace<sup>b</sup>, and eat and drink, rejoicing and waiting for the king's charity. <sup>21</sup>All the craftsmen according to *their* craft make their workshops idle, and they are all gathered to the palace<sup>b</sup> of the king, and eat and drink at the marriage feast of the king's son. <sup>22</sup>And the king also when he sees all these rejoicing at the marriage feast of his son, his heart is much enlarged, and he is compassionate<sup>d</sup> towards the poor and the orphans. <sup>23</sup>Then he hastily commands to send forth orders by cities and by villages, bidding *them* not to treat the poor with violence in any matter henceforth.

<sup>a</sup> Lit. *Ways*  
death

<sup>b</sup> Lit. *house*

<sup>c</sup> Lit. *men wishing to put them to*

<sup>d</sup> Lit. *and he is (or becomes) in compassion*

II. And if these things take place at a marriage feast of a king's son of this world which shall pass away, *and its*<sup>a</sup> joy must needs be turned into mourning after but a little while, by reason of that which is set against<sup>a</sup> all men, even death, whose name is bitter; how great joy is spread out for us to-day in heaven and on earth because of the true bride Mary the Virgin, more beautiful than any offspring of man that God hath made, who went away to-day unto her pure Bridegroom, her true Spouse, her Son and her God? <sup>a</sup>All ye inhabitants of heaven rejoice to-day, because it is her festival that we keep, Mary the Virgin, the mother of the King of kings. <sup>a</sup>Again, ye inhabitants of the earth rejoice exceedingly, because the freedom of our race became ours by means of her: and we ceased being servants of sin, and became servants of righteousness; and came forth from the curse of the law, by means of Him whom the Virgin brought forth, Jesus Christ, the Word of the Father, who was before the worlds<sup>b</sup>.

cf. Ro vi  
17 f

cf. Ga iii  
13

III. Verily blessed art thou in truth, Mary the true bride. <sup>a</sup>Blessed art thou many times, O thou holy Virgin, because thy holy virgin womb was made worthy to become a dwelling place of the Word of the Father. <sup>a</sup>Thou art higher than heaven, O Mary thou Virgin, because He who sitteth on the right hand of His Father in the third heaven on high—thy holy knees were worthy of Him, that He should sit upon them. <sup>a</sup>Blessed art thou, O Mary thou Virgin, thou Queen of all women, because thou wast made worthy that thy two breasts should nourish Christ Jesus our Lord, who nourisheth all the creation that His hands have made. <sup>a</sup>What is the honour wherewith I shall honour thee, O thou holy Virgin, O thou that shinest more than the sun and art better than the moon, O thou that art higher than the angels that have no body, <sup>a</sup>O thou that art more beautiful than the Cherubim and the Seraphim and the  
cf. Col i 16 thrones and the dominions?

cf. 2 Co xii  
2

<sup>a</sup> See note

<sup>b</sup> Lit. *ages*

IV. Verily thou art more honourable<sup>a</sup> than all the ranks of the heavens, O Mary thou Virgin. <sup>2</sup>But perchance a<sup>b</sup> senseless wicked Jew may hear me ascribing such great honours as these to<sup>c</sup> this holy Virgin, and be troubled by his wicked jealousy, and be torn asunder in the midst, and dare to speak with his mouth that ought to be closed and his tongue that ought to be cut off in folly, *saying*, Cease ascribing all these honours to<sup>d</sup> this Virgin born of a man and a woman. <sup>3</sup>Now this indeed I fully confess<sup>e</sup>, O thou lawless one, that the holy Virgin Mary also was born of a father and a mother even as all men. <sup>4</sup>For her father was<sup>f</sup> Joakim and her mother was<sup>f</sup> Anna, the honourable<sup>a</sup> and blessed root, the pure offspring, the nursling full of all gladness. <sup>5</sup>O thou senseless Jew, wherefore didst thou say in truth that the holy Virgin Mary was<sup>f</sup> born of intercourse *with man*, and didst not confess this also without doubting, that the holy Virgin brought forth Christ without intercourse with man?

<sup>6</sup>O thou lawless Jew, wherefore didst thou cry out, saying, *cf. Mt xii 24; Lc xi 15*  
This man casteth out devils by<sup>g</sup> Belzeboul; but didst not remember him from whom the legion of devils came out, *cf. Mo v 9, 13; Lc viii 2*  
and her from whom the seven devils came out at one time?

<sup>7</sup>Wherefore didst thou cry out to Pilate, Crucify<sup>h</sup> Him, crucify *cf. Lc xxiii 21; Jn xix 6*  
Him, crucify Him; but didst not rather remember those of thine whom He raised from the dead, even Lazarus when he *cf. Jn xi 17, 39*  
had been four days in the tomb<sup>i</sup>, and the son of the widow *cf. Lc vii 11, 12*  
that was in Nain, and the daughter of Jairus the ruler of the synagogue, and the rest that cannot be numbered? *cf. Mo v 22, 23*

<sup>8</sup>Wherefore, O thou lawless Jew, didst thou dare to spit<sup>k</sup> in His divine face, *when* it was<sup>f</sup> He who formed thee, but *cf. Mt xxvi 67; xxvii 30*  
thou didst not rather remember that He<sup>l</sup> it was<sup>f</sup> who caused the eyes of the man born blind to see, with the spittle of His divine and blessed mouth? *cf. Jn ix 6*  
<sup>9</sup>Wherefore, O thou lawless one, didst thou pierce<sup>l</sup> with nails His hands and His feet

<sup>a</sup> Or *glorious*

<sup>b</sup> Lit. *the*

<sup>c</sup> Lit. *speaking such...concerning*

<sup>d</sup> Lit. *speaking all...concerning*

<sup>e</sup> Lit. *with confession I confess*

<sup>f</sup> Lit.

<sup>g</sup> Lit. *in*

<sup>h</sup> Here a Greek word is used for *crucify*; in the next

two cases a Coptic one

<sup>i</sup> Lit. *on his fourth day, being in the tomb*

<sup>k</sup> Lit. *didst thou dare, didst thou spit*

<sup>l</sup> See note

- which made thee, O thou wicked and foul man of impurity<sup>a</sup>; and didst not rather remember the withered hand which He caused to be stretched forth? <sup>10</sup>And wherefore also didst thou hear Him *say*, I thirst; and gavest Him to drink vinegar mingled with gall; but didst not rather remember that this is He who brought forth the water from the rock, and gave thy forefathers to drink in the wilderness, in order that thou also mayest confess Him? <sup>11</sup>Wherefore didst thou speak false words<sup>b</sup> against Him, O thou senseless and foul one, thou Jew whom the Lord shall destroy with the breath of His mouth; even as it is written, The Lord shall destroy all that speak falsehood. <sup>12</sup>Wherefore didst thou speak to Pilate, accusing the Lord Jesus, wishing that he should give sentence against Him and put Him to death, *saying*, This man forbiddeth us to give custom to Caesar<sup>c</sup>? <sup>13</sup>Wherefore didst thou not speak the truth, O thou that art fouler than all men, and didst not remember the time that ye came unto Him, laying wait, wishing to take hold of a word at His mouth, when ye said to Him, Dost Thou wish that we give<sup>d</sup> toll to Caesar<sup>e</sup>? But knowing your wicked device, He said to you, Bring Me a penny; and ye brought it to Him. And He took it, and blotted out the letters which were upon it, and wrote on it thus, Give to God the things that are God's, and give to Caesar<sup>e</sup> the things that are Caesar's<sup>e</sup>. But ye would not speak the truth, for ye are liars from *the* first. <sup>14</sup>Wherefore did ye have pity on a wicked slayer that was a murderer, who also was<sup>f</sup> one of you, and said, Release him unto us? and Him who saved you and your sons, ye did to Him many evils, *though* He raised your dead, and opened the eyes of your blind, and made those who had been long sick<sup>g</sup> among you take up their bed and go to their house, without medicine and herbs, and healed your women who had issues of blood twelve years. <sup>15</sup>But ye envied Him, wishing to put Him to death, and cried out to Pilate, His blood *be* on us, and on our children. <sup>16</sup>O ye lawless Jews,
- cf. Mt xii 10, 13  
cf. Jn xix 28 f; Mt xxvii 84, 48  
cf. 1 Co x 4, 5  
cf. 2 Th ii 8  
cf. Ps v 7  
cf. Lc xxiii 2  
cf. Lc xi 54; xx 20 ff  
cf. Mt xxii 18  
cf. Mc xii 15 f  
cf. Mt xxii 21  
cf. Jn viii 44  
cf. Lc xxiii 18  
cf. Mt ix 6  
cf. Mt ix 20  
Mt xxvii 25

<sup>a</sup> Lit. *impure one*<sup>b</sup> Lit. *words of falsehood*<sup>c</sup> Lit. *the king*<sup>d</sup> See note<sup>e</sup> Lit. *the king's*<sup>f</sup> Lit. *is*<sup>g</sup> Lit. *long in their**sicknesses*

wherefore did ye not read in the first vision of Daniel the prophet, and know the rebukes which the prophet gave to your fathers of old, even the false prophets, called elders, who plotted and bare false witness against Susanna the daughter of Chelkias, the wife of Joakim, the honourable *and* perfect, when the prophet said unto them, Behold now cf. Sus 52 f there hath come upon you and upon your head the sin which ye do, letting go those to whom the sins belong, and destroying the sinless, when the Lord saith, The sinless and the righteous shalt thou not slay. <sup>17</sup>But ye have filled up the measure of your fathers, and also ye have put to death cf. Ex xxxiii 7  
cf. Mt xxxiii 32 Him that liveth for ever, the only sinless One, *even* Christ; and have said, Release unto us the sinful one and him to whom all sins belong, even Barabbas the murderer *that was* cf. Lc xxiii 18 a robber. <sup>18</sup>O woe to you and to your children many times, O ye that are fouler than any race of man, and impurer than any unclean woman. <sup>19</sup>Woe, woe to you on the day in the which God will sit and judge all the world in righteousness cf. Ac xvii 31 and give to every man according to his works; <sup>20</sup>and ye are on the side of those on the left, clothed with shame and dishonour, condemned because ye knew not the Lord and His holy law. <sup>21</sup>But this I say that ye must needs hear the sentence which *is* bitter and sharper than any two-edged sword, Mine enemies, which would not that I should reign over them, bring them hither and slay them before me; and bind them hand and foot, and cast them into the outer darkness, where shall be the weeping and the gnashing of teeth. <sup>22</sup>Behold these things we have spoken unto you, O people that love God, whilst I manifest to you the wicked purpose of the Jews *that are* transgressors, and the unmercifulness that they shewed towards the Lord of glory and the King of heaven and of earth, our Lord Jesus Christ. <sup>23</sup>But come now, let us leave the wicked sayings of those men, and let us turn to the death<sup>a</sup> of the holy Virgin Mary, and manifest the matter to you, on what day she died<sup>b</sup> and how she laid down *her* body. <sup>24</sup>But think not, my beloved, that these words,

<sup>a</sup> Or *consummation*<sup>b</sup> Or *was perfected*

which I shall speak to you, are idle words, or that we have heard them from others, and have spoken them to you. Nay, *cf. 1 Jn 1:1* but those things which I have seen with mine eyes and have handled with my hands, *even* I Evodius who speak with you now in this instruction, they are *the things* which I speak to you. <sup>a</sup>For it is written, Better is the seeing of the eyes than the hearing of the ears: and these are those things that I will now speak.

V. It came to pass at the time that God manifested in the world His Son and the Son of the holy Virgin Mary in truth— *cf. Jn xxi 1, 2* <sup>a</sup>Now when He came walking by<sup>a</sup> the sea of Tiberias, I Evodius and Alexander my kinsman were on board the boat, with my father Peter and Andrew his brother, *cf. Mt iv 18, 21* mending our nets, going about the lake to catch fish. *cf. Jn xxi 8* <sup>b</sup>And *as for* my father Peter, the boat and the nets were his, and we also were under him as workmen: and Rufus also was together<sup>b</sup> with us for the mending of the nets. <sup>c</sup>And our Lord Jesus came walking by<sup>c</sup> the sea of Tiberias, and called *Mt iv 19* unto my father Peter and Andrew his brother; Come, follow Me. <sup>d</sup>Now *as for* my father Peter, his name was formerly *cf. He iii 1* called<sup>d</sup> Simon. When the Lord called him unto the heavenly *cf. Jn i 48* calling He added two other names to him, Peter and Cephas, so that his names became three, Simon, Peter, Cephas. <sup>e</sup>And it came to pass when my father Peter and Andrew his brother heard the gentle<sup>e</sup> voice of the Lord saying to them, Follow Me; they did not stay at all, but bade farewell *cf. Mt iv 22; Lc v 11* to everything and to the boat, and came to the shore, and followed Him. <sup>f</sup>And I also Evodius that am least of *cf. Mc xv 21* all<sup>f</sup> and Rufus and Alexander, we no longer departed any more unto our fathers, but we also went and followed our fathers *the* apostles, and we were ministering to Him in all things that He might command us. <sup>g</sup>Those whom He *cf. Mc iii 14; Lc vi 13* called with my father Peter were twelve in number<sup>g</sup>, whom He called apostles. And there was also he whose very *cf. Lc vi 16* name is not worthy to be uttered, Judas the traitor; he *cf. Ac i 17, 26* also was numbered in the lot of the twelve apostles: but

<sup>a</sup> Or on      <sup>b</sup> Lit. one  
• Lit. Evodius the least

<sup>c</sup> Or his first name was called  
<sup>f</sup> Lit. in their number

<sup>d</sup> Or sweet

we also were seventy two. <sup>a</sup>Through this great matter cf. Lc x 1 therefore we remained hidden there, and were not able to go out for a great while for fear of the Jews, lest they should put us to death; until our Lord Jesus Christ came unto us, and shewed us the way wherein we should go<sup>a</sup>. <sup>10</sup>And Mary the mother of our Lord Jesus Christ was with us in the house, and the women also that followed her from Jerusalem (for they were going with us until our Lord Jesus was crucified), even Salome and Joanna and all the rest of the virgins who went with her. <sup>11</sup>And my father Peter sanctified an altar in the house in which we were, even as the Lord taught us before He suffered; and again after He rose from the dead, He taught us again. cf. Jn xix 88; xx 19 cf. Ps cxlii 8 cf. Lc xxiv 10

VI. Now it came to pass on the twentieth of the month Tobi, we were gathered together according to the command of the Lord, in the place where the holy Virgin was, and were still preparing the altar, to receive a blessing; and there came unto us our Lord Jesus Christ, and stood in our midst, and saith unto us, Peace *be* unto you all. <sup>a</sup>But we were in great fear, and worshipped him in haste. <sup>a</sup>He answered and said unto us, It is I; be not afraid. It is I, who was crucified for the whole race of Adam. It is I, who died and rose from the dead on the third day, and granted resurrection of life to the sons of men. Peace *be* unto you all, My honourable<sup>b</sup> apostles. Peace *be* unto My lesser<sup>c</sup> disciples. Peace *be* unto Mary My virgin mother, who brought Me forth on the earth. Peace *be* unto all the women who follow you. The peace of My good Father I give unto you. <sup>4</sup>Be not afraid; for I am with you unto the end<sup>d</sup> of the ages. <sup>5</sup>And our Saviour saluted His virgin mother, and afterwards He saluted my father Peter, and then again all the apostles and us the lesser<sup>c</sup> disciples; and last of all He said to my father Peter, Make haste and prepare the altar, that I may give a blessing unto you to-day; for I must needs take a great offering from your midst on the morrow, before that each one of you goes to the lot that cf. Lc xxiv 36 f; Jn xx 19 cf. Jn xiv 27 cf. Mt xxviii 20

<sup>a</sup> Lit. *we will go*<sup>b</sup> Or *glorious*<sup>c</sup> Lit. *little*<sup>d</sup> Or *consummation*

hath fallen to him to preach therein. <sup>a</sup>And the Lord gave a blessing to us all on that day, and appointed my father Peter archbishop, and we also the lesser<sup>a</sup> disciples, he made some among us presbyters—I *being* one of them, Evodius the least—and afterwards deacons for the perfecting<sup>b</sup> of the altar, and readers and psalmists and door-keepers for the perfecting<sup>b</sup> of the Church : all these He made in our midst on the twentieth of the month Tobi. <sup>c</sup>Afterwards He gave us the *salutation of* peace, and went up to the heavens, as we were all looking at Him. <sup>d</sup>And we spent all that day gathered together in one assembly, blessing<sup>c</sup> God because of the great gift which had befallen us. <sup>e</sup>Again we sat and discussed<sup>d</sup> with one another, *saying*, What then is this word which the Lord spake to us, I must needs take a great offering from your midst on the morrow ?

VII. Now it came to pass at the hour of the light on the twenty-first of the month Tobi, which was<sup>e</sup> the morrow, that Christ the true Word came unto us riding on a chariot of Cherubim, thousand thousands of angels following Him, the powers of light surrounding Him and singing before Him : David the holy singer riding on a chariot of light, having his spiritual harp, crying out and saying, Let us sing unto the Lord, for with glory hath He been glorified. <sup>a</sup>And our Saviour stood in our midst, the doors being shut, and stretched forth His hand towards us all ; the multitude of the disciples being gathered together, and said unto us, Peace be unto you all. <sup>a</sup>And we all arose together, and worshipped His hands and His feet, and He blessed us with the blessing of heaven ; the angels answering Him, Amen. <sup>a</sup>And He turned to my father Peter, and said to him, Take care of the altar, that I may give a blessing to you ; for I must needs take a great offering from your midst to-day. <sup>a</sup>But we fell down at His feet and worshipped Him, and besought Him, saying, Our Lord and our God, we beseech Thee that Thou wouldest tell us this word which Thou hast spoken to us, I must needs take a great offering from your

<sup>a</sup> Lit. *little*<sup>b</sup> Or *preparing*<sup>c</sup> Or *praising*<sup>d</sup> Or *arranged*<sup>e</sup> Lit. *is*



midst to-day. <sup>9</sup>Our Saviour answered, and said to us, O my <sup>cf. Eph v</sup> glorious<sup>a</sup> members, whom I chose out of all the world, this <sup>80; Jn xv</sup> <sub>19</sub> is the day that the prophecy of My father David has been fulfilled, The queen stood at thy right hand in garments Ps XLIV 10 worked with gold, arrayed and adorned in divers manners. <sup>7</sup>This is the day that I will receive My virgin mother, who has been to me *a dwelling-place* on the earth for nine months, and take her up with me to the heavenly places of the heavens, and give her *as a gift* to My good Father, even as David saith, There shall be brought in unto the king Ps XLIV 15 virgins behind her, there shall be brought in unto him all her neighbours also. <sup>8</sup>He answered in His divine *and* gentle<sup>b</sup> voice, and said, Arise and come unto Me, O my beloved mother, in whom My soul was pleased to be; O thou that art beautiful among the daughters of Kedar; O thou <sup>cf. Cant i</sup> chosen<sup>c</sup> nest wherein *He that is* the beautiful Dove dwelt; <sup>5</sup> <sup>cf. Cant iv</sup> <sub>12</sub> <sup>cf. He ix</sup> <sub>4; Ap ii</sub> <sup>cf. Mt xiii</sup> <sub>44</sub> <sup>cf. Cant v</sup> <sub>1, 2</sub> <sup>10</sup>O thou chosen<sup>c</sup> garden that brought forth without seed and without husbandry, bringing forth a goodly fruit; <sup>10</sup>O thou golden pot, wherein the manna is hidden, even I, the true manna; <sup>11</sup>O thou hidden treasure, wherein the true light is hidden, which was manifested forth and bestowed wealth on the sons of men. <sup>12</sup>Arise and come unto Me, O My beautiful dove, My holy bride, My pure field, and I will take thee into My garden with Me, and array thee with My myrrh and My spice, and spread beneath thee the garments of fine linen. <sup>13</sup>O Mary My mother, blessed art thou, because thou didst bring Me forth upon the earth. Blessed are thy breasts, because I received suck from them; *and* I am He that nourisheth everyone. <sup>14</sup>I also will take thee to the heavenly places of the height, and nourish thee with the good things of My Father. <sup>15</sup>If then thou didst make me sit upon thy knees, O Mary My virgin mother, I also will place thee on<sup>d</sup> the chariots of Cherubim, and take thee to the heavens with<sup>e</sup> Me and My good Father. <sup>16</sup>If thou didst <sup>cf. Le ii 7</sup> wrap Me in swaddling clothes, O Mary My virgin mother, on the day that thou didst bring Me forth, and *if* thou didst

<sup>a</sup> Or *honourable*    <sup>b</sup> Or *sweet*    <sup>c</sup> Or *choice*    <sup>d</sup> For the Sahidic text and translation from c. vii 15<sup>b</sup> to c. viii 13<sup>a</sup> see below, p. 66 ff    <sup>e</sup> Or *unto*

place Me in a manger of cattle, and an ox and an ass overshadowed Me: I also will wrap thy body to-day in the garments of heaven, which I have brought from the heavens with Me; and will place it under<sup>a</sup> the tree of life, and make the<sup>b</sup> Cherubim watch it with the sword of fire. And I will cover thy blessed soul with the coverings that cover the altar of the heavenly Jerusalem. <sup>17</sup>If thou didst take Me down into<sup>c</sup> Egypt for fear of Herod the lawless, when he was pursuing Me; I also will make My angels overshadow thee with their wings, and ever keep singing thy praise.

VIII. Now when we heard these things, as our Saviour was saying them to His virgin mother, we all knew that He was wishing to take her from *the* body. <sup>1</sup>And we all turned our face away<sup>d</sup> and wept bitterly; and she also wept with us, the mother of us all, the holy Virgin Mary. <sup>2</sup>Our Saviour said to us, Why weep ye? <sup>3</sup>Our father Peter said to Him, My Lord and my God, we weep over the great bereavement that shall befall us. <sup>4</sup>At the time indeed that the lawless Jews crucified Thee, we mourned for a few days; afterwards our mourning was turned for us into joy by Thy rising from the dead: *for* Thou didst appear to us and didst comfort us, and didst entrust us to Thy virgin mother, even Mary the mother of us all; and we remained as though Thou wert yet in the body with us. <sup>5</sup>Now therefore if Thou wilt take her from us, better is it for us that Thou shouldst take us before her than the bereavement that shall befall us. <sup>7</sup>And our Saviour said to him, O My chosen Peter and all My apostles whom I have chosen, said I not to you, I will not leave you desolate<sup>e</sup> but I come unto you again? <sup>8</sup>But weep not for the death<sup>f</sup> of My virgin mother. I will not leave her without her appearing unto you soon. Even as I have not hidden Myself from you, neither shall My virgin mother also hide herself<sup>g</sup> from you. But every time that I appear unto you, I will bring with Me My virgin mother, in order that ye may see her and your soul may exult. <sup>9</sup>Now my father Peter and the rest of the disciples said to our

\* Or *by*      <sup>b</sup> The article is in the singular number      <sup>c</sup> Or *take Me*  
into      <sup>d</sup> See note      <sup>e</sup> Or *orphans*      <sup>f</sup> Or *consummation*      <sup>g</sup> Or *be hidden*

Saviour, Our Lord and our God, is it not possible that she should never die<sup>a</sup>? <sup>10</sup>The Saviour said to them, I wonder at you, O My holy apostles, for this word which ye have spoken now. Can the word which I spake from *the* first prove a lie? Nay, God forbid<sup>b</sup>. <sup>11</sup>But I pronounced<sup>c</sup> a sentence from *the* first upon all flesh, that they must all needs taste death. <sup>12</sup>Because of the flesh that I took, I also tasted death, I *who* am<sup>a</sup> the Lord of all men, that I might loose the pangs of death. <sup>13</sup>My cf. Ac II 24 father Peter said to him, My Lord and my God, bid me speak cf. Ge XVIII 82 with Thee this time also. <sup>14</sup>The Lord said to him, Speak. <sup>15</sup>My father Peter said to Him, My Lord, we wish Thee to have compassion upon us, and to leave Thy virgin mother alive for us yet a few days, for she is our comfort after Thee. <sup>16</sup>Our Saviour answered, saying, O my chosen Peter, knowest thou not there is an appointed time laid down for each man to accomplish in the world; and when it is fulfilled, it is not possible for him to stay for a single hour. Now therefore the appointed time of My mother is fulfilled to-day. Therefore she must needs lay down *her* body, and I will take her up to the heavens with Me in glory. <sup>17</sup>Behold the orders of the heavens, that My Father hath sent after the temple of His beloved Son, even Me, are all waiting for her. <sup>18</sup>Arise and I will bless you with her in the holy offering before I take her up unto My Father.

IX. The women therefore that went with her, even the virgins that followed her, turned their face away<sup>d</sup>, and all wept bitterly and with groaning; and she also wept with them, the holy Virgin Mary. <sup>2</sup>Our good Saviour answered and said to her, O Mary My virgin mother, why weepest thou? <sup>3</sup>Thou shalt leave behind thee now cf. Jn XX 15 weeping, and depart into the joy that abideth for ever. <sup>4</sup>Thou shalt leave behind thee sorrow and groaning, and dwell in splendour and gladness<sup>e</sup> for ever. <sup>5</sup>Thou cf. Lc XVI 19 shalt leave behind thee the things of the earth, and inherit the things of the heavens. <sup>6</sup>The Virgin Mary

<sup>a</sup> See note<sup>b</sup> Lit. *it shall not be*<sup>c</sup> Lit. *spake*<sup>d</sup> Lit. *backward*<sup>e</sup> Or *mirth*

answered and said to our Saviour, My Lord and my God and my Son, how shall I not weep and be in sorrow of heart? I have heard Thee many times speaking with the sons of men, *saying*, There are many shapes in Death, terrifying and troubling those after whom he comes. <sup>7</sup>If these things be so, how shall I not weep, fearing in what manner I shall be able to behold his fearful shape? <sup>8</sup>And our Lord Jesus said to her, O Mary My beautiful mother, dost thou fear Death, when He that abolished every power of Death is with thee? <sup>9</sup>How dost thou fear his diverse shape, when the Life of all the world is with thee? <sup>10</sup>And the Lord had compassion within Himself, and drew Himself to His virgin mother, and wiped away her tears, and kissed<sup>a</sup> her with His divine mouth. <sup>11</sup>And the Lord Jesus stood at<sup>b</sup> the altar and gave us all a blessing, and gave us the *salutation* of peace, and said to my father Peter, Haste thee, look<sup>c</sup> upon the altar, and bring Me these pure garments which My Father hath sent Me from heaven, that I may shroud My blessed mother in them, for no garment of this world can rest upon the body of My beloved mother. <sup>12</sup>And my father Peter found garments of fine linen, pure, holy<sup>d</sup>, very precious, giving forth a sweet odour. <sup>13</sup>And when we saw the garments sending forth rays of light, we wondered exceedingly. <sup>14</sup>And the Saviour took the garments from my father Peter, and spread them out with His own hands; and called His virgin mother, and said to her, Arise and come unto Me, O My silver Dove, whose wings are overlaid with gold. <sup>15</sup>Come unto Me, My Lamb guileless *and* without blemish.

X. And she arose, the queen of all women, Mary the Virgin, the mother of the King of kings, to go unto her beloved Son, our Lord Jesus Christ. <sup>1</sup>We all arose and worshipped her hands and her feet, weeping. <sup>2</sup>And thus our Lord Jesus, her beloved Son, saluted her; and said to her, Go, get thee up into<sup>e</sup> the garments which I have spread,

<sup>a</sup> Lit. *saluted*<sup>b</sup> Lit. *to*<sup>c</sup> Lit. *see*<sup>d</sup> Or *pure*.This word is Coptic, the one before is Greek  
upon<sup>e</sup> Or *get thee*1 Co xv  
24, 26cf. Jn xii  
3cf. Ps lxxvii  
14  
cf. 1 Pe i  
19

and<sup>a</sup> turn thy face eastwards, and say<sup>b</sup> a prayer; and afterwards lie down upon the garments, and fulfil thy dispensation as all men who are born on the earth. 'And the queen of all women, Mary the mother of our Lord Jesus Christ, the King of kings, arose and went into the midst of the garments, which the Saviour spread with His hands. She stood and turned her face eastwards, and said<sup>c</sup> a prayer in the language of the inhabitants of heaven. 'When she had ended the prayer, she said<sup>c</sup> the Amen; and we were standing, answering her, Amen. 'And afterward she lay down upon the garments, and put her hands at her side<sup>d</sup>, her face being set eastwards. 'And our Saviour made us stand for the prayer, that we might pray for her with the virgins also, who used to minister formerly in the temple. They came and followed her, when our Saviour was hanged on<sup>e</sup> the cross. 'And we asked of them, Why have ye left the ministration of the temple? 'They said to us, On the day that Christ the Word of God the Father was crucified, we saw all the places change<sup>f</sup>. <sup>10</sup>The sun was darkened, and the moon cf. Mt xxiv 29; xxvii 45; Ac ii 20 became blood, and the stars fell down from heaven. <sup>11</sup>And we feared, and fled into the tabernacle, into the holy of holies<sup>g</sup>, and shut the door of the temple. <sup>12</sup>Straightway we cf. Ap x 1 saw a strong angel come down from heaven, being in great anger, with a sword drawn in his hand, and he thrust it into cf. 1 Chr xxi 16 the veil, and rent it in the midst, and divided it from the top to the bottom. <sup>13</sup>And we heard a great voice saying, cf. Mt xxvii 51; Lc xxiii 45f Woe to thee, woe to thee, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her. <sup>14</sup>Often would I have gathered thy children, even as a bird gathereth its eggs together under<sup>h</sup> its wings, but ye would not. <sup>15</sup>Behold your house, I have left it unto you. <sup>16</sup>We looked again, and saw the angel assigned to the altar fly up in the canopy of the altar, and the angel also<sup>i</sup> having the sword, both being in great mourning and anger. <sup>17</sup>When we saw all these things come to pass, we

<sup>a</sup> For the Sahidic text and translation from c. x 8<sup>b</sup> to c. xviii 5<sup>a</sup> see below, p. 70 ff <sup>b</sup> Lit. give <sup>c</sup> Lit. gave <sup>d</sup> Lit. sides <sup>e</sup> Lit. to <sup>f</sup> Or changed <sup>g</sup> Lit. the holy place of the holy places <sup>h</sup> Lit. unto <sup>i</sup> Or and the other angel

knew that the Lord was angry with His people, and we hasted, and came unto His Mother, and were with her, in order that we might not come to be under the curse, which we heard from the mouth of the angel of the Lord, who rent the veil.

XI. The twelve virgins therefore and all the women also who *were* with us, were all weeping with us together, whilst we stood, encircling<sup>a</sup> the Virgin and singing her praise with the songs of heaven, even as we were taught. <sup>2</sup>And Christ was sitting by His virgin mother honouring her, and His hand was placed under her cheek. <sup>3</sup>And when we had been a long while singing, He saluted His mother, and He arose, and He brought us outside<sup>b</sup>. <sup>4</sup>And the Virgin was saying to Him, I beseech thee, O Jesus, Thou Son of the living God and my beloved Son in truth, without defilement of<sup>c</sup> sin, remember her who brought Thee forth, O my Lord; for the forms of death have drawn nigh unto me. <sup>5</sup>I beseech Thee, O my beloved Son, let the tyrannies of death and the powers of darkness flee from me. <sup>6</sup>Let the angels of light draw nigh unto me. <sup>7</sup>Let the worm that does not die<sup>d</sup> be still. <sup>8</sup>Let the outer darkness become light. <sup>9</sup>Let the accusers of Amenti shut their mouths before me. <sup>10</sup>Let the dragon of the abyss close his mouth as he sees me coming to Thee. <sup>11</sup>O my beloved Son, command that the officers of the abyss flee away from me, and terrify not my soul. <sup>12</sup>The stones of stumbling which are in those paths<sup>e</sup>, let them be destroyed<sup>f</sup> before me. <sup>13</sup>Let not the avengers with divers aspects see me with their eyes. <sup>14</sup>The river of fire that tosseth *its* waves before Thee as the waves of the sea, wherein are proved the two portions, the righteous and the sinners—when<sup>g</sup> I pass over it, let it not burn my soul. <sup>15</sup>Let me be made worthy to worship Thee with a face wherein is no shame. <sup>16</sup>For Thine is the power and the glory unto *the* ages of all the ages. Amen.

cf. Mt xvi 16  
cf. Lc xxii 53; Col i 13; 2 Co xi 14  
cf. Mo ix 46; Mt viii 12; xxii 13; xxv 30  
cf. 1 Pe ii 8; Ro ix 32, 33  
cf. Mt vi 13

<sup>a</sup> Lit. *being a crown (or garland) to*

<sup>b</sup> Lit. *to the place outside*

<sup>c</sup> Lit. *in*

<sup>d</sup> Or *sleep*

<sup>e</sup> See note

<sup>f</sup> Or *dissolved*

<sup>g</sup> Or *if*

XII. And our Lord Jesus Christ said to His mother with His gentle<sup>a</sup> voice, Be of good cheer, O Mary my mother. All these things I will cause to flee from thee, <sup>cf. Jn xiv 80</sup> for they have nothing at all in thee; but the resting places which *are* in the heavens and the good things <sup>cf. He xii 22</sup> which *are* in the heavenly Jerusalem *are* prepared for thee, that thou mayest rest in them for ever. 'Behold the heavenly garments of heaven and the flourishing branches of palm are prepared that thy body may be shrouded therein. 'And thy blessed soul I will take up to the heavens with Me, and give it *as a* gift to My good Father; and thou art far better than all gifts, O thou who didst<sup>b</sup> bring Me forth. 'And our Lord Jesus said to the apostles, Let us go outside for a little while; for this is the hour wherein My beloved mother will go forth from *the* body, and she cannot see Death face to face whilst I sit by her, for I am the Life of all the world. Behold all the powers of the <sup>cf. Jn vi 51; xi 25; xiv 6</sup> heavens are gathered together with us now, waiting for us. 'And we the apostles all went with Him outside<sup>c</sup>, and left her lying down; all being gathered together to her, *even* the virgins and Joanna and Salome and all the faithful women also<sup>d</sup>, comforting her. 'And our Lord Jesus Christ was sitting down on a stone outside the door of the gate, we all being gathered together to Him, encircling<sup>e</sup> Him. 'And He looked up to heaven and groaned, and said, I have overcome thee<sup>f</sup>, O Death, that dwellest in the store-houses of the south. Come, appear to My virgin mother, that she may see thee; for thou art he whom I set *as* king over all flesh. But let thy sting and thy victory be <sup>cf. 1 Co xv 55</sup> crushed within thee, till Mary My mother see thee no more. Afterwards devise thy fearful shape and thy sting and thy victory wherewith thou art clothed for ever. 'And moreover in a moment and in the<sup>g</sup> twinkling of *an* eye, he appeared <sup>cf. 1 Co xv 52</sup> whose name is bitter<sup>h</sup> with all men, *even* Death. 'It came to pass when she saw him with her eyes, her soul leaped

<sup>a</sup> Or sweet<sup>b</sup> Lit. O she who did<sup>c</sup> Lit. unto the place outside<sup>d</sup> Or and all the other faithful women<sup>e</sup> Lit. being a crown (or garland)to <sup>f</sup> See note<sup>g</sup> Lit. a<sup>h</sup> Lit. he of the bitter name

from her body into the bosom of her beloved Son in the place where He was sitting; for God the Word was sitting with us in the place where we were<sup>a</sup>, and He fills heaven and earth. <sup>10</sup>And it came to pass, when He had hold of the soul of His virgin mother—for it was white as snow—He saluted it, and wrapped it in *garments of* fine linen, and gave it to Michael the holy archangel, who bare it on his wings of light, until He appointed the place for<sup>a</sup> her holy body.

<sup>11</sup>All the women that were gathered to her, when they saw  
 cf. Jn xi 3, that she was dead<sup>b</sup>, they all wept and groaned<sup>c</sup>. And Salome  
 14, 20, 32 went out, and fell down at the feet of our Lord Jesus, and worshipped Him, saying, My Lord and my God, behold, she whom Thou lovest is dead. <sup>12</sup>Woe unto us and the great bereavement and the dispersion which has befallen us to-day. For if thou hadst not gone forth, she had not died. <sup>13</sup>Our Lord Jesus answered and said to her, Mary My virgin mother did not die, but lived. For the death of My mother is not death, but it is life for ever. <sup>14</sup>And David the holy  
 Ps cxv 6 singer struck his spiritual harp, and cried out, saying, Precious before the Lord is the death of His holy ones. <sup>15</sup>Be glad, O Mary, thou mother of Christ, the King of kings. This is the day that the prophecies are fulfilled which I spake concerning thee, thou true Queen.

XIII. And our Saviour arose from the stone, and went into the house, whilst we all went with Him. <sup>2</sup>And we saw the face of the Virgin shining more than the sun, all her body giving forth a sweet savour. <sup>3</sup>Now He stretched Himself out on the body of His virgin mother and wept; and was speaking such words as these over her, saying, Blessed are thy lips, O Mary My mother, for thou didst kiss<sup>d</sup> God with them. <sup>4</sup>Blessed are thine eyes, O thou who didst<sup>e</sup> bring Me forth, for thou didst look into the face of Him, who looketh upon the face of the earth, making it to be  
 cf. Ps ciii disturbed unto its foundations. <sup>5</sup>Blessed are thine ears, O  
 32; Is xlii 13 thou<sup>f</sup> whom I desire, for thou didst hear Me speaking with the angels many times in the language of the inhabitants of

<sup>a</sup> See note  
 salute

<sup>b</sup> Or *perfected*  
<sup>c</sup> Lit. *O she who did*

<sup>d</sup> Lit. *with groaning*  
<sup>e</sup> Lit. *she*

<sup>f</sup> Lit.



heaven. 'Blessed are thine arms, O thou<sup>a</sup> in whom I dwell, for thou didst carry Him who beareth the universe by the word of His power. 'Blessed are thy breasts, O Mary My virgin mother, for thou didst nourish Me from them, and I am He that nourisheth all the creation. 'Blessed are thy knees, O thou<sup>a</sup> whom I loved, for I sat on them, I that sit on the throne of His glory in the highest. 'Blessed is thy blessed<sup>b</sup> womb, for thou didst carry Me nine months. 'Blessed is all thy body and thy soul, for they were enlightened with the light of My godhead.

He i 3

cf. Mt xix  
28; xxv 31

XIV. Now when our good Saviour had said these things over the body of His mother He wept: and we also were all weeping with Him. 'He arose and took hold of the heavenly garments, and shrouded her holy body, He and Peter and John; and the garments were fastened to her body. 'And our Saviour spake with the apostles, saying, Arise, take up the body of My beloved mother, which was to Me a holy temple, and bear it on your shoulders, for garments of the height are wrapped upon it and palm branches of the heavenly places of heaven. 'And thou, O My chosen Peter, bear her head on thy shoulder, and let John also carry her feet; for ye are My brethren and My holy members. Let the rest of the apostles sing before her. 'Go ye all forth with her from the least to the greatest to the east of Jerusalem, in the field of Jehoshaphat. Ye shall find a new tomb, wherein no man has yet been laid. Lay her holy body there, and keep watching it three and a half days. Be not afraid. I am with you. 'Now when our Saviour had made an end of speaking with the holy apostles, He prayed. David<sup>c</sup> the holy singer said Allelujah<sup>d</sup>, for there shall be brought in unto the king virgins behind her, there shall be brought in unto him all her neighbours also. 'Afterwards our Lord Jesus gave us the *salutation of peace*, and we all worshipped Him. Again David danced, saying, Allelujah. Arise, O Lord, into Thy rest; Thou and the ark of Thy holy place, which is thou, O Mary thou Virgin undefiled.

cf. Lc xxiii  
53; Jn xix  
41

Ps xlii 15

cf. 2 Sa vi  
16  
Ps cxxxii

8

<sup>a</sup> Lit. *she*<sup>b</sup> Two different words are used for *blessed* in this sentence.<sup>c</sup> See note<sup>d</sup> Lit. *the Allelujah*

cf. Ps xvii  
11

XV. Straightway our Saviour rode upon His chariot of Cherubim, all the orders of the heavens following Him and singing His praise, <sup>a</sup>so that the air was covered by the abundance of the sweet savour. Thus did He receive the soul of His mother into His bosom, wrapped in napkins of fine linen, sending forth flashes<sup>a</sup> of light; and went up into the heavens, whilst we all looked at Him. <sup>a</sup>Straightway they took up the body of the Virgin. My father Peter was carrying her head, my father John carrying her feet; and the rest of the apostles, with censers of incense in their hands going before us singing, and all the virgins going behind her. <sup>a</sup>And it came to pass, when we came east of Jerusalem to the place called the field of Jehoshaphat, the

cf. Mc xv 7

cursed Jewish people, that made insurrection, that put the Lord to death<sup>b</sup>, heard the gentle<sup>c</sup> voice of our holy fathers *the* Apostles as they sang, and said one to another, Who is this that died in this city to-day? <sup>a</sup>Some of them said to them, It is the mother of Jesus the Nazarene, whom we crucified. Behold she is taken out to the tomb. <sup>a</sup>And they took counsel with one another, and came out to meet us in anger of Satan, for he it is who filled their heart, being minded<sup>d</sup> that they should kill us, and also take the body of the holy Virgin and burn it with fire; even as they confessed to us afterwards. <sup>a</sup>And it came to pass, when they drew nigh to us, behold a wall of fire encompassed us and them, and their eyes were darkened. For the Lord smote them

cf. Ex x 21

with a darkness which might be felt, even as He once did unto the Egyptians. <sup>a</sup>But the body of the Virgin the apostles bare, and put it into the tomb according to the word of our Saviour, and they remained watching it three and a half days.

XVI. Now the Jews, when they saw the great anger which came upon them from the Lord, cried out, weeping and saying, We beseech thee, O Mary the mother of Jesus Christ, help us. We confess Jesus Christ, whom thou didst bear, that He is the Son of God in truth. <sup>a</sup>We beseech thee,

<sup>a</sup> Lit. *lightnings*

<sup>b</sup> Lit. *Lord-slayers*

<sup>c</sup> Or *sweet*

<sup>d</sup> Or *wishing*

O Mary our sister, have mercy on us, for thou art of our race. \*We did many wrongs to Jesus thy Son, and He never once did us wrong. †Do thou also, O our sister, have mercy on us, and grant us the light of our eyes. ‡And straightway their eyes were opened, they saw the light; and they sought, and found not the body of the holy Virgin. And they were in great amazement over the wonder which came to pass; §so that they lifted up their voice, crying out and saying, One is the God of Israel, who sent His beloved Son <sup>cf. Mo xii</sup> into the world. In truth we have become guilty of a great <sup>29, 32</sup> sin.

XVII. Now when they had reached mid-day on the fourth day, the apostles being gathered together with one another and with virgins also by the tomb, wherein was the body of the Virgin, singing and making melody; behold a great voice came from heaven like the sound<sup>a</sup> of a trumpet, saying, Go ye everyone to his place until the seventh month. †For behold I have hardened<sup>b</sup> the heart of the chief priests <sup>cf. Jn xii</sup> and of all the Jews, that they may not perceive nor know <sup>40</sup> this place any more, nor seek the body of My virgin mother until I take it up to the heavens with<sup>c</sup> Me. ‡And ye all the disciples, and the virgins also that have tarried with you, come ye all hither on the sixteenth of the month Mesore, that ye may see My virgin mother when I take her to the heavens with<sup>c</sup> Me, her soul being in her body, living as it<sup>d</sup> was on earth with you, that ye may believe with all your heart the resurrection which shall be to all flesh. †And it came to pass, when we heard this voice<sup>e</sup>, we were glorifying God; and we arose and prayed, and returned to the house wherein we were dwelling, being in great mourning and weeping over the separation from us of the holy Virgin Mary: and we were praying God day and night, that He would comfort our heart and shew us her again. †And it came to pass in the seventh month from *the time* that the Virgin, the holy God-bearer, Mary went forth from *the* body, which is the month Mesore, we arose on the fifteenth of this month, and gathered

<sup>a</sup> Or voice<sup>b</sup> See note<sup>c</sup> Or unto<sup>d</sup> Or she<sup>e</sup> Or sound

together to the tomb wherein was the body of the Virgin, the virgins also being with us. We spent all the night watching and singing, offering up incense, the virgins having their lamps burning.

XVIII. Now at the hour of the light on this same night, which is *the* morning of the sixteenth of the month Mesore, there came unto us in the place where we were dwelling our Lord Jesus Christ in great glory, and said unto us, Peace be unto you all, My holy apostles. The peace of My Father I give unto you. <sup>cf. Jn xiv</sup> <sup>27</sup> 'And we fell down and worshipped Him, and He blessed us all, and said to us, Wherefore are ye in this great sadness and this grief of heart and this deep mourning? 'My father Peter said to Him, My Lord and my God, we are grieved for the death<sup>a</sup> of Thy virgin mother and the mother of us all, because Thou hast not shewn us her again since the day that she went forth from *the* body. 'Our good Saviour answered and said to us, The body of My beloved mother, behold it is with you, and My angels watch it according to the command of My Father, because it was a temple of His Son, even of Me; but her soul is in the heavenly *places* of heaven, and the powers of the height sing her praise. 'And now I have sent for her to be brought, that she may come and manifest to you the honours wherein she dwells, which I promised you in return <sup>cf. Mt xix</sup> <sup>29</sup> for those things which ye left behind you here. 'Whilst our Saviour was yet speaking with us, we heard hymns in the height. 'Straightway we looked, and saw a great chariot of light. It came and stayed in our midst, Cherubim drawing it<sup>b</sup>, the holy Virgin Mary sitting upon it, and shining ten thousand times more than the sun and the moon. 'And we were in fear, and fell on our face, and worshipped her; and she stretched forth her hand towards us all, and blessed us, and gave us the *salutation* of peace. 'Again we worshipped her, being in great joy and exultation; and she told us great *and* hidden mysteries, which it is not lawful to manifest because of the men that are unfaithful. <sup>10</sup>And the Lord

<sup>a</sup> Or *consummation*

<sup>b</sup> Lit. *under it*

called into the tomb, and raised the body of His virgin mother, and put her soul into her body again; and we saw it<sup>a</sup> living in the body even as it<sup>a</sup> was with us formerly, wearing the flesh. <sup>11</sup>And our Saviour stretched out His hand, and set her on the chariot with Him. <sup>12</sup>And our Saviour answered, and said to us in His gentle<sup>b</sup> voice, Behold My beloved mother. This is she whose virgin womb carried Me nine months, and I was three years also receiving suck from her breasts which *were* sweeter than honey. <sup>13</sup>Behold ye see her face to face, raised by Me from the dead, and she has blessed you all. <sup>14</sup>Now therefore I will not depart from you, saving you until ye complete your struggle. <sup>15</sup>Arise therefore now, go ye forth in all the world <sup>of. Mt xxviii 19 f; Mo xvi 15, 20</sup> and preach the gospel everywhere, and baptize all the nations in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things that I commanded you. <sup>16</sup>And when our Saviour had said these things, He spent all that day with us and with His virgin mother. Afterwards He gave us the *salutation of peace*; and went up to the heavens in glory, the angels singing before Him.

XIX. This is [the end of<sup>c</sup>] the life of the Lady of us all, the holy God-bearer Mary, on the twenty-first of Tobi and her assumption on the sixteenth of Mesore. <sup>1</sup>I Evodius, the disciple of my father Peter, the apostle of our Lord Jesus Christ, who speak with you now in this instruction, was with the apostles, going with them; and I saw all these things come to pass. <sup>2</sup>It is not another who spake them to me, and I spake them to you; but those things which I have <sup>of. 1 Jn i 1</sup> seen with mine eyes, and those things which I have heard with <sup>1</sup> mine ears; they are *those* which I have spoken to your charity, concerning the death<sup>d</sup> of the holy Virgin Mary, the undefiled, the mother of Christ our God. <sup>3</sup>God, the righteous judge, <sup>of. Ps vii 12; 2 Ti iv 1, 8</sup> who shall judge the quick and the dead, He is witness to me that I have not taken away from these words nor added <sup>of. Ap xxiii 18 f</sup> unto them. <sup>4</sup>May it come to pass that the Lady of us all,

<sup>a</sup> Or *she*<sup>b</sup> Or *sweet*<sup>c</sup> These words are not in the text<sup>d</sup> Or *consummation*



ceaseless prayers day and night, crying out and saying, Let Thy mercy be upon us, our Lord and our God and our Saviour Jesus Christ: through whom all glory and all honour is due to the Father and Him and the Holy Ghost, giver of life and of one essence with Him, now and always and unto *the* ages of all the ages. Amen.

Grant, O Lord, mercy to the sinner who wrote *this*, to Chael son of Matoi. Amen.

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## SAHIDIC FRAGMENTS OF THE FALLING ASLEEP OF MARY.

### FRAGMENT I.\*

VII. <sup>15</sup>...on the chariot of the Cherubim, and take thee to the heavens with Me. <sup>16</sup>If thou didst wrap Me in swaddling clothes on the day wherein thou didst bring Me forth, and *if* thou didst place Me in a manger of cattle, and an ox and an ass overshadowed Me: I also will wrap thy body and thy soul in the garments of heaven, which I have brought from the heavens with Me; and will place thy body under the tree of life of Paradise<sup>b</sup>, and make the<sup>c</sup> Cherubim with the sword of fire overshadow thee. And I will cover thy soul with the coverings that are spread upon the altar in the heavenly Jerusalem. <sup>17</sup>If thou didst take Me up and didst flee with Me into Egypt for fear of Herod the lawless, when he was pursuing Me; I also will make the angels catch away thy

\* For the translation of the Bohairic see p. 53 ff

<sup>b</sup> Lit. *the Paradise*

<sup>c</sup> The article is in the singular number





soul and thy body to-day, and take thee into the heavenly places, and ever keep singing thy praise.

VIII. Now as the Saviour was saying these things to His virgin mother, we knew that He was calling her to go forth from *the* body. \*And we all lifted up our voice and wept bitterly; and she also wept with us. \*The Saviour said to us, Why weep ye? \*My father Peter said, My Lord and my God, we weep for the great bereavement that shall befall us. \*For at the time that the lawless Jews crucified Thee, we mourned indeed for a few days; afterwards our mourning was turned for us into joy by Thy rising from the dead: *for* Thou didst appear to us and we were comforted. We claved to Thy mother, and kept looking on her as though Thou wert with us in the body. \*Now therefore if Thou wilt take her from us, better is it that Thou shouldest take us with her than the great bereavement that shall befall us. \*And the Saviour said to my father Peter, Said I not to thee, I will not leave you desolate\*, I come unto you? \*Grieve not for the death<sup>b</sup> of My mother. I will not suffer her to be hidden from you, even as I have not been hidden from you. \*Now my father Peter and the rest of the apostles said to the Saviour, Our Lord and our God, canst thou not cause her never to die? <sup>10</sup>The Saviour said, O My holy members, I wonder at you touching this word which ye have spoken. Can the word which My Father spake prove false<sup>c</sup>? Nay. <sup>11</sup>But He passed sentence on all flesh, that they shall taste death; <sup>12</sup>even unto Me, His only begotten Son. I tasted death for you, that I might loose the pangs of death. <sup>13</sup>And my father Peter said...

\* Or *orphans*

<sup>b</sup> Or *departure*

<sup>c</sup> Or *prove a lie*

## FRAGMENT II.

Cod. Borg. <sup>СОЛХ\*</sup>  
р. 1е  
(с. x)

³птекω те¹ мпо̀тро епса птапатоли техωк ебол  
пто̀тоиѡпѡма пта пѡт тωс пи пѡе етшо̀п прѡме  
ним ¹трро ²е а̀тω тмаа̀т емпро̀ пперро̀т ³сто̀отп  
асѡк етмнте ппептема пта псωтир пωршот рп псѡѡѡ  
ммпѡт еммоу ³сарератс асѡте мперсѡ епѡѡт еасшлнл 5  
астатото потпросетхн птѣ¹ на тпе катѡ ѡе пта пс-  
шнре тсаѡс ерос ³птересхωк ебол мпешлнл асѣ  
мпрамн | а̀тω непѡтωзм² псѡс тнрп же рамнн ⁴мепсѡс  
асепкωтн рп тмнте епперѡс аснескѡс ебол матаас  
асеп псѡѡѡ етотнн епесспро̀теᵇ ¹Псωтир ²е а̀сѡтнр- 10  
сѡрне пѡп апто̀отп апшл³ ⁴Нетеп⁵ мптспо̀отсе ²е  
мпарѡепѡс · мо̀оше п̄мман · жп еперо̀от пта̀тсѣ⁶т мпсѣс  
а̀тнат епекѣсма еатшнѡ а пкатапетасма мп̀рне пѡр рп  
теѡмнте а̀сѡрснат:—Нто̀от ²е а̀тапѡхѡре пѡт ебол рм  
прпе · а̀тег а̀тмо̀оше п̄мман—⁸Апшнне ебол рто̀отот же 15  
от пптаѡшѡне м̄мωтп а̀тетпкѡ псωтп пта̀аѡпѡ мп̀рне  
⁹Пежа̀т пѡп же рм перо̀от | пта̀тсѣ⁶т мпѣ¹хс · апнат

Cod. Borg. <sup>СОЛХ\*</sup>  
(с. x)

р. 1с

¹петеп мптспо̀отс ²е мпарѡепѡс мо̀оше пемман жп  
еперо̀от пта̀тсѣ⁶т мпсѣс а пкатапетисма мп̀рне пѡр  
жп етпе епеснт а̀сѡрснат нто̀от ²е а̀тапѡхѡрп пѡт ебол 20  
рм перпе ³тω а̀тмо̀оше п̄мман ⁴апшнне ебол | рто̀отот  
же от пптаѡшѡне еммотп а̀тетепѡпѡхѡрп пнтп ебол рм  
перпе ⁹пто̀от ²е псѡт пѡп же мперо̀от пта̀тсѣ⁶т

² непѡтωр    ᵇ пспиро̀те    ° Cod. Clarend. b 8 15 sic incipit  
рѡтсѡп · — Нетеп

## FRAGMENT II.\*

X. '...and turn thy face eastwards, and fulfil thy dispensation, which My Father hath appointed thee, as happens to all men. 'And the queen and the mother of the King of kings arose and went into the midst of the garments, which the Saviour spread with His own hands. She stood and turned her face to the east praying, and uttered a prayer of the inhabitants of heaven, even as her Son taught her it. 'When she had ended the prayer, she said<sup>b</sup> the Amen; and we all were answering her<sup>c</sup>, Amen. 'Afterward she lay down in the midst of the garments, and stretched herself out<sup>d</sup> of her own accord<sup>e</sup> and brought her open hands to her sides<sup>f</sup>. 'And the Saviour commanded us, and we arose and prayed. Now there were twelve virgins going with us since the day that Christ was crucified, *when* they saw the things created change<sup>g</sup>, the veil of the temple was rent in the midst<sup>h</sup>, and was divided. And they withdrew from the temple, and came<sup>i</sup> and went with us. 'We asked of them, What has happened to you *that* ye have left the ministration of<sup>j</sup> the temple? 'They<sup>k</sup> said to us, On the day that Christ<sup>l</sup> was crucified, we

\* For the translation of the Bohairic see p. 57 ff

<sup>b</sup> Lit. gave

<sup>c</sup> The MS has *were following her*

<sup>d</sup> Or was laid out

<sup>e</sup> Or alone

<sup>f</sup> See note

<sup>g</sup> Or changed

*Variants in Codex Borgianus.*

Δ om. *they saw the things created change*      B *in the midst*] *from the top to the bottom*      Γ om. *and came*      Δ *ye have left the ministration of*] *ye have withdrawn from*      E *They*] *And they*      Z *that Christ*] *wherein Christ the Lord*

cf. Mt  
xxvii 51\*;  
Lc xxiii 45

Cod.  
Clarend.  
b 3 15

енекѣсма еауѣше . <sup>10</sup>а прѣ ерѣае . а поор ерсноѣ .  
<sup>11</sup>аппот еротн есма етотааѣ . нте нетотааѣ ановѣ пперо  
 мперне ѿ епермоире зраи прѣтн еѣм пептаѣшопе . —  
<sup>12</sup>Нтетпот еис отпоѣ паггелос ѣжворе . адеи енесн еѣол  
 зѣн ѣмнѣте зѣн отпоѣ пѣшонт ере отсѣе естѣм зѣн теѣѣж 5  
 потпам . — Нтерѣнат ѣе ероѣ апероте апштортѣ ммае .

p. ?

аппот еротн етѣѣре<sup>a</sup> еммеете | же еѣнапатасе ммон зѣн  
 тсѣе етѣн теѣѣж Нтоѣ ѣе паггелос неѣаѣ пап же  
 мперерроте пѣпамететтѣтн ап . отѣе мп пѣоот пата-  
 зѣтн аѣмнп [пѣворе етмоотт сепатѣотн . псеѣи еѣол зѣм 10  
 птаѣос Нсеѣи еротн етпѣлис<sup>b</sup> псеотопрот еѣаѣ прѣме  
 етѣнп . аѣе етеѣеѣе . птмѣтаѣномон ппшотѣаи етсѣот-  
 орет<sup>c</sup> . мп тетмѣтѣшпе пѣтаѣас еротн епѣѣс ппа тпе  
 мп на пѣаѣ Нтетпот аѣсооттн еѣол птсѣе етѣн теѣѣж

Cod. Borg. мпѣѣс прѣтѣ Аппаѣт енесѣсма (sic) еауѣше <sup>11</sup>Аппер- 15  
 ослѣх<sup>a</sup>

роте аппот еѣотн еперне есма етотааѣ аппѣѣреж (sic)  
 ероп мпро 'аѣ' епер . моире (punct inter p et m ut vid) ем-  
 пептаѣшопе <sup>12</sup>Зн тетпот еис отпоѣ паггелос ѣжворе (punct  
 sup n ut vid) адеи еѣол зѣн немнѣте еѣшопн Знн отпоѣ  
 епѣшонт ере отсѣе тѣмн зѣн теѣѣж епѣтѣм (punct sup м 20  
 ut vid) нтереп|паѣт ѣе ероѣ (punct sup ѣ ut vid) апероте  
 ммаѣе зѣн тетпот аппот еротн етѣеѣе еммеете же еѣна-  
 моотт ммон зѣн тсѣе етпѣотѣ . (punct post ѣ ut vid) неѣаѣѣ  
 пап пѣи паггелос же пѣтн мперерроте мен пѣоот  
 патаѣеттѣтн аѣмен пѣооте етѣн птаѣос сепатѣотн псеѣи 25  
 еѣол псеѣшн еротн епѣтпѣлис псеотопрот еѣол прѣаѣ Аѣе  
 етеѣеѣе епѣтѣаѣномон епшотѣаи мп тетѣѣѣѣѣ  
 пѣтаѣас еротн епѣѣс птпе мп пѣаѣ зѣн тѣ |

<sup>a</sup> пѣѣе

<sup>b</sup> ѣ sup. ras. ut vid.

<sup>c</sup> етсѣотрет

saw the things created change<sup>a</sup>. <sup>10</sup>The sun was darkened, *cf. Mt xxiv 29<sup>a</sup>; xxvii 45; Ac ii 20* and the moon became blood<sup>Δ</sup>. <sup>11</sup>We fled<sup>B</sup> into the holy of holies<sup>Γ</sup>, and shut<sup>°</sup> the doors of the temple<sup>Δ</sup>, still wondering within ourselves<sup>Ξ</sup> at that which happened. <sup>12</sup>Straightway behold a great, strong angel came down<sup>Z</sup> from the heavens in<sup>H</sup> great anger, with a sharp sword<sup>Θ</sup> in his right hand. And when we saw him, we were afraid and were exceedingly troubled<sup>I</sup>: and<sup>K</sup> we fled into the shrine<sup>d</sup>, thinking that he would smite<sup>Δ</sup> us with the sword which *was* in his hand. But he<sup>M</sup> the angel said to us, Be not<sup>N</sup> afraid. I will not slay you: neither shall evil<sup>Ξ</sup> befall you. Surely those also<sup>°</sup> who are *cf. Mt xxvii 53 ff* dead<sup>O</sup> shall arise and come forth from the tomb<sup>Π</sup>, and enter into the city<sup>P</sup> and appear unto many men, reproving<sup>Z</sup> and convicting the folly of the cursed<sup>T</sup> Jews, and their shamelessness<sup>Y</sup> which they wrought against the Lord of the inhabitants<sup>Φ</sup> of heaven and of earth. Straightway<sup>X</sup> he stretched forth the sword which *was* in his hand, and he brought it down upon

<sup>a</sup> Or *changed*

<sup>b</sup> Lit. *into the holy place of the holy places*

<sup>°</sup> Or *made fast*

<sup>d</sup> See note

<sup>°</sup> Or *evil befall you at all. Those*

*also. See note*

#### *Variants in Codex Borgianus.*

<sup>A</sup> om. *The sun was darkened, and the moon became blood*      <sup>B</sup> *We fled]*  
*We feared, and fled*      <sup>Γ</sup> *into the holy of holies]* *into the temple, to the holy*  
*place*      <sup>Δ</sup> *the doors of the temple]* *the door*      <sup>E</sup> om. *within ourselves*  
<sup>Z</sup> om. *down*      <sup>H</sup> *in]* *being in*      <sup>Θ</sup> *a sharp sword]* *a sword drawn*  
<sup>I</sup> *we were afraid and were exceedingly troubled]* *we were exceedingly afraid*  
<sup>K</sup> *and]* *and straightway*      <sup>Δ</sup> *smite]* *slay*      <sup>M</sup> om. *But he*      <sup>N</sup> *not]*  
*not ye*      <sup>Ξ</sup> *I will not slay you: neither shall evil]* *no evil shall*  
<sup>O</sup> *dead]* *in the tombs*      <sup>Π</sup> om. *from the tomb*      <sup>P</sup> *the city]* *their cities*  
<sup>Z</sup> om. *men, reproving*      <sup>T</sup> om. *cursed*      <sup>Y</sup> *shamelessness]* *audacity*  
<sup>Φ</sup> om. *of the inhabitants*      <sup>X</sup> *The MS breaks off in the middle of the*  
*word straightway. For another leaf of the same MS, see p. 82 ff*



the veil of the temple and rent it, and divided it. <sup>12</sup>We heard a voice from the horns of the altar saying, Woe, woe to Jerusalem, which killeth the prophets, and stoneth them of Mt xiiii 87 f<sup>a</sup>; Lc xiii 84 f that are sent unto her. <sup>14</sup>Often would I have gathered thy children, even as a bird gathereth its young ones together under its wings, and ye would not. <sup>15</sup>Therefore your house is left unto you. <sup>16</sup>And we looked, and saw the angel assigned to the temple: he flew to the top of the canopy of the altar, he and *the angel* who had the sword; *both* being in great mourning. <sup>17</sup>Now when we saw that which came to pass, we knew straightway that in truth the Lord had left His people. And we hasted, and fled to His Son Jesus who was crucified, in order that we might not come to be under the curse, which we heard from the angel of the temple and from those who rent the veil.

XI. Now these twelve virgins who went with us from *the* beginning, the Saviour commanded them to go in unto the altar, by which He gathered us together: and they brought branches of palms<sup>a</sup> and sweet smelling branches, which they brought Him from the trees of Paradise<sup>b</sup>. He commanded them to encircle<sup>c</sup> her about, and to keep singing her praise with the hymn of the inhabitants of heaven, which He taught them. <sup>22</sup>Now when they had been a long while doing so, whilst the Saviour was sitting before His mother, (XII) <sup>1</sup>the Saviour said to the apostles, O My glorious<sup>d</sup> members, arise and let us withdraw outside for a little while; for Death cannot enter in unto her, whilst I sit with her, since I am the Life of all the world. Behold the powers of the heavens which My Father hath sent after the temple of His Son, even of Me, do stay. <sup>2</sup>Now when He had said these things, we arose and went out to the court which was in the midst of the house. <sup>3</sup>And the Saviour sat, and

<sup>a</sup> Lit. *the palms*  
garland) to

<sup>b</sup> Lit. *the Paradise*  
<sup>d</sup> Or honourable

<sup>c</sup> Or *be a crown* (or

Cod.  
Clarend.  
b 8 15

Ап̄р отклѡм ероѣ еп̄кѡте · аѣѡ еѣѡхе п̄мап̄ р̄н̄  
пемтстиріон м̄п̄хисе <sup>9</sup>Асѣѡпе де мп̄пат̄ п̄х̄ψите м̄пероот̄  
п̄сот̄ жоттоте м̄п̄еѡт̄ тѡѣ асѡк̄ еѡл̄ п̄тесікопѡм̄а  
п̄сі т̄п̄маат̄ тир̄п̄ тѣѣсѡзѡкѡс · етѡтааѣ ѡаг̄іа м̄ар̄іа ·  
трѣѣп̄е п̄пот̄те р̄н̄ от̄ме : — <sup>11</sup>Неріѡме де етсоот̄р̄ ерос̄  
ет̄р̄т̄м̄п̄ете · п̄терот̄нат̄ же асѡк̄ еѡл̄ · аѣхисе п̄тесм̄н̄  
аѣх̄ш̄ка̄ еѡл̄ ат̄р̄ме · — Салѡм̄н̄ де ас̄еі е̄с̄п̄нт̄ асп̄арт̄с̄ |

p. ?

ра неотерн̄те м̄п̄сѡтир̄ П̄ежас̄ же п̄аѡеіс̄ ат̄ѡ п̄апот̄те  
еіс̄ р̄н̄те ас̄м̄от̄ п̄сі тетек̄ме м̄мос̄ · <sup>12</sup>ѡтѡі п̄ап̄ м̄п̄ т̄п̄ѡс̄  
м̄м̄п̄теѣн̄н̄ п̄тас̄тар̄он̄ м̄поот̄ · — Ене м̄п̄екап̄аѣѡреі еп̄-  
сап̄ѡл̄ · п̄есамот̄ ап̄ пе : — <sup>13</sup>П̄сѡтир̄ де п̄ежаѣ̄ же  
п̄тас̄м̄от̄ ап̄ аѣѣа п̄тас̄ѡп̄ер̄ П̄м̄от̄ г̄ар̄ п̄тамаат̄ пот̄м̄от̄

(o. xiii)

ап̄ пе · аѣѣа от̄ѡп̄р̄ пе : — <sup>1</sup>Ап̄тѡот̄н̄ де п̄тер̄п̄от̄ ап̄п̄ѡт̄  
ер̄от̄н̄ <sup>2</sup>ап̄ѡіне м̄мос̄ ес̄п̄к̄от̄к̄ п̄ѡе пот̄а · п̄таѣ̄|т̄ѡот̄н̄...  
р̄іс̄т̄ѡп̄ · еѣп̄̄к̄от̄к̄ е̄ѣ̄ѡѣ̄ еп̄есроот̄т̄ г̄ар̄ м̄ма̄те · ере п̄есро̄  
п̄еж̄ аѣт̄п̄ пот̄ѡеіп̄ еѡл̄ Н̄тер̄п̄нат̄ де ерос̄ ап̄р̄ѡте ат̄ѡ  
ап̄р̄ш̄п̄ир̄е м̄ма̄те · Ат̄ѡ ап̄п̄арт̄п̄ еп̄еснт̄ еж̄ѡс̄ ап̄р̄ме : —  
<sup>3</sup>П̄сѡтир̄ де аѣп̄ор̄ш̄ѣ̄ еѡл̄ еж̄м̄ п̄сѡма̄ п̄теѣмаат̄ аѣр̄ме  
еп̄еснт̄ еж̄ѡс̄ пот̄п̄ѡс̄ п̄пат̄ · аѣт̄п̄ ерос̄ еѣѡ п̄п̄аі м̄п̄  
п̄к̄ѡѡте еп̄еснт̄ еж̄ѡс̄ еѣѡ м̄мос̄ п̄т̄ре же п̄аѡат̄ п̄пот̄-  
20

p. ?

спот̄от̄ ѡ м̄ар̄іа тамаат̄ же ар̄м̄п̄ша̄ | '.....п̄̄ша̄ п̄ас̄̄п̄аѣ̄'  
м̄п̄ш̄ир̄е м̄п̄пот̄те еѡл̄ п̄р̄нт̄от̄ : — <sup>4</sup>Н̄аіат̄от̄ п̄пот̄ѣал̄ ѡ  
тамаат̄ же ар̄ѡш̄т̄ ер̄от̄н̄ р̄м̄ про м̄п̄ете ш̄аѣѡш̄т̄ еж̄м̄  
п̄ка̄р̄ п̄ѣст̄ѡт̄ ш̄а̄ п̄еѣс̄п̄те · — <sup>5</sup>Н̄аіат̄от̄ п̄пот̄маа̄хе ѡ  
тамаат̄ · т̄п̄тас̄х̄п̄іс̄ еіѡ п̄пот̄те еіѡ п̄р̄ѡме · Же ар̄с̄ѡт̄м̄  
25 ер̄м̄м̄т̄стир̄іон̄ ет̄р̄н̄п̄ п̄аі ет̄п̄сто ап̄ еж̄ѡт̄ ер̄ѡме <sup>6</sup>Н̄аіат̄от̄  
п̄пот̄ѣѡіс̄ же ар̄п̄іс̄ ра̄ п̄ѣт̄п̄іс̄ ра̄ п̄с̄ѡп̄т̄ т̄ир̄ѣ̄ : — <sup>7</sup>Н̄аіат̄от̄  
п̄пот̄еік̄іѣ ѡ тамаат̄ же аісаап̄ш̄ еѡл̄ п̄р̄нт̄от̄ — | еап̄ок̄  
п̄етсаап̄ш̄ м̄п̄с̄ѡп̄т̄ т̄ир̄ѣ̄ <sup>8</sup>Н̄аіат̄от̄ п̄пот̄нат̄ ѡ т̄п̄таімер̄іт̄с̄



we all stood by<sup>a</sup> Him, and we encircled<sup>b</sup> Him about: and He kept speaking with us in the mysteries of the height. <sup>9</sup>Now it came to pass at the ninth hour of the day on the twenty-first of the month Tobi, she fulfilled her dispensation, the mother of us all, the holy God-bearer, the holy<sup>c</sup> Mary, the bearer of God in truth. <sup>11</sup>Now the women that were gathered to her singing praise, when they saw that she was dead<sup>d</sup>, they lifted up their voice, cried out and wept. And <sup>cf. Jn xi 3, 14, 32</sup> Salome came running, and fell down at the feet of the Saviour, and said, My Lord and my God, behold, she whom Thou lovest is dead<sup>e</sup>. <sup>12</sup>Woe unto us and the great misery which has befallen us to-day. If Thou hadst not withdrawn outside, she had not died. <sup>13</sup>But the Saviour said, She did not die, but lived. For the death of My mother is not death, but it is life.

XIII. And we arose straightway, and went in, <sup>2</sup>and found her lying as one, who has... lying *and* sleeping, for she was exceeding bright<sup>f</sup>, her face sending forth rays of light. Now when we saw her, we were afraid and wondered exceedingly; and we fell upon<sup>g</sup> her and wept. <sup>3</sup>And the Saviour stretched Himself out on the body of His mother and wept upon<sup>g</sup> her for a long while. And He kissed her, saying these and other<sup>h</sup> things over<sup>g</sup> her, speaking thus, Blessed are thy lips, O Mary My mother, for thou wast worthy.....to kiss<sup>i</sup> the Son of God by them. <sup>4</sup>Blessed are thine eyes, O My mother, for thou didst look into the <sup>cf. Ps ciii 32<sup>a</sup>; Is xliii 18</sup> face of Him, who looketh upon the earth, and it trembleth unto its foundations. <sup>5</sup>Blessed are thine ears, O My mother, who bare Me being God *and* being Man; for thou didst hear <sup>cf. 2 Co xii 4</sup> hidden mysteries which it is not lawful to tell to man. <sup>6</sup>Blessed are thine arms, for thou didst bear Him who <sup>cf. He i 3</sup> beareth all the creation. <sup>7</sup>Blessed are thy breasts, O My mother, for I was nourished from them, even I who nourish all the creation. <sup>8</sup>Blessed are thy knees, O thou<sup>j</sup> whom I

<sup>a</sup> Lit. to      <sup>b</sup> Lit. were a crown (or garland) to      <sup>c</sup> Two different words are used for *holy* in this verse      <sup>d</sup> Or *perfected*      <sup>e</sup> Lit. *died*  
<sup>f</sup> Or *cheerful*      <sup>g</sup> Lit. *down upon*      <sup>h</sup> Lit. *the other*      <sup>i</sup> Lit. *salute*  
<sup>j</sup> Lit. *she*



loved, for thou didst carry Him who sitteth on the throne of cf. He 1 3  
the majesty on high<sup>a</sup>. 'Blessed is thy womb, for thou didst  
carry Me nine months.

XIV. Now as the Saviour said these things, He arose,  
for *He was* fallen upon His virgin mother. 'He took hold of  
the two borders of the garments, as she lay upon them, and  
wrapped them upon her with His own hands; and He fastened  
them to her body, so that they were fastened with unguent.  
'The Saviour said to the apostles, Take up this body which  
was to Me a dwelling place upon earth, and place it upon  
you, for the garments which I have given<sup>b</sup> her cannot  
touch the bier of this world, for they are garments of  
the heavenly light. 'But ye, My glorious<sup>c</sup> members, I have  
made you like to Me; carry My mother on your body, and  
sing before her. 'And go forth with her unto the place which  
My Father shall command, to lay her body in it. Be not  
afraid. I am with you. 'Now as the Saviour said these  
things, (XV) 'He hid Himself from us. 'And we took up the cf. Jn xii  
body of the Virgin, my father Peter carrying her head, my 36  
father John carrying her feet; the rest of the apostles also  
and the women also going with us, and the virgins who  
came forth from the temple; the women going with us  
behind, the men going before, singing a heavenly hymn<sup>d</sup>.  
'And it came to pass when we came to the east of Jerusalem,  
we came to the place called the valley of Jehoshaphat; and  
the people that made insurrection, the murderers, slayers of  
their God, the cursed Jews, when they heard the sound of  
the hymns, 'were filled with the jealousy of their father the cf. Jn viii  
devil; and went and told the chief priests those things that 44  
were come to pass. They arose and came running in great cf. Mt  
wrath, being minded<sup>e</sup> to catch away the body of the Virgin xxviii 11\*

\* Lit. in the high places

<sup>b</sup> Originally the MS had *which were given*

<sup>c</sup> Or honourable

<sup>d</sup> Lit. a hymn belonging to heaven

<sup>e</sup> Or wishing



from us<sup>A</sup> and burn it<sup>B</sup>, even as they confessed to us afterwards.

'And it came to pass, when they drew nigh to us, great walls of fire came between us and them, and they left seeing the light of this world. For the Lord smote them with a dark-<sup>cf. Ex x 21\*</sup>ness which might be felt, as *He smote* the Egyptians once<sup>A</sup>:

XVI. They cried out saying, Mary the mother of Jesus, help us. We confess that Jesus is the Christ<sup>br</sup>, He is the <sup>cf. Mt xvi 16\*</sup>Son of the living God. 'Have mercy on us, our sister<sup>A</sup> Mary, for thou art of our race. 'We did all these things<sup>B</sup> to Jesus thy Son, and He did not do to us<sup>Z</sup> according to those things that we did to Him. 'Do thou also have mercy on us, and grant us the light. 'Straightway their eyes were opened, they saw the things<sup>H</sup> that were come to pass, their unbelief being reprov'd and convicted<sup>o</sup>. Straightway<sup>I</sup> there came from heaven a great choir<sup>K</sup> of angels<sup>A</sup> without number;

<sup>A</sup> Lit. in the manner of the Egyptians once      <sup>B</sup> The scribe originally wrote *Jesus is the Christ*. The words appear to have been altered, perhaps by the scribe himself, into *Jesus the Christ*      <sup>o</sup> Or *reproving and convicting their unbelief*

*Variants in Codex Borgianus.*

<sup>A</sup> The MS begins with the words *holy [Virgin] from us*      <sup>B</sup> om. and burn it      <sup>I</sup> *Jesus is the Christ*] *Jesus the Christ, whom thou didst bring forth*      <sup>A</sup> *our sister*] *O our sister*      <sup>B</sup> *all these things*] *more than these things*      <sup>Z</sup> *do to us*] *recompense us*      <sup>H</sup> *the things*] *all the things*      <sup>o</sup> *their unbelief being reprov'd and convicted*] *their unbelief being reprov'd (or reproving their unbelief)*      <sup>I</sup> *Straightway*] *And*      <sup>K</sup> *a great choir*] *great choirs*      <sup>A</sup> om. of angels

NOTE. The first leaf of Cod. Borg. cclviii. is a fragment of the same MS as is the leaf numbered Cod. Borg. cclxxxiii., which is given on p. 66 ff. The pages there are numbered 8'1', 8'2': those of Cod. Borg. cclxxxiii. are 21, 22. The four intervening leaves are lost.

Cod.  
Clarend.  
b 8 15

мпетототі птетпот атрарпазе мпсѡма птпарѡепос еѡ-  
талнт ехп псѡма пне|пеіотге ет'о'таад' папостоѡос  
Пайот ѡе петрос мп пайот іѡрѡппис . атѡѡшт псѡс  
еатрѡл пммас мпнте . етртмпете ратесрн пѡі рпшо  
пшо' мп рптѡа пѡа паггелос емп нпе ероот Атѡ 5  
мпепло епарератп епѡѡшт' пса псѡма пт'парѡепос .  
ѡап'тотрѡп пмм'аѡ' рм панр—Апон ѡе матаап ап  
нептаппат епаі . алла пкеіотѡаі оп птагеі еѡл еерпе-  
ѡ'о'ѡт' мпсѡма птпарѡепос . епетѡеѡреі ппаі тпрот  
р. ? пмап | ѡ'ѡсте п'с'е'хисе птетсми етхпшкан еѡл етѡ 10

Cod. Borg.  
cclviii

мпсѡма птпарѡепос еѡталнт ехп п'е'п'ег'ѡт'е' папо-  
стоѡос' ат'рѡл пммаѡ ерраі емпнте етртмпете ра-  
теѡр'н' пѡі репшо пшо мп рептѡа пѡа паггелос емп  
нпе ероот . — Атѡ мпепло епарератп епѡѡшт псѡот .  
ѡап'тотрѡп рм панр . Апон ѡе матаап ап алла пкеі- 15  
ѡѡаі оп птагеі еѡл етѡѡшт ерпееѡот мпсѡма птпар-  
р. 'лѡ' ѡепос епетѡеѡреі ппаі рѡот | ѡ'ѡсте псеѡг'се' птет'сми  
етхпшкан еѡл етѡ ммѡс же ѡѡ не ппѡте мпнл .

Cod. Borg.  
cclix\*  
р. ме

ѡепос етѡѡаѡ магіа еѡталнт ехп псѡма мппѡт  
апа петрос мп іѡрѡппис атрѡл пммаѡ ерраі мпнте 20  
етртмпете ратесрн пѡі рпшо епшо паггелос Атѡ  
мппло епарератп епѡѡшт псѡѡ Атѡ пхисми ероот мп  
петртмпос ѡап'тотрѡп рм панр . Апон ѡе матаап ап  
нептаппаат ероот Алла ептеіѡѡаі птагеі еѡл еерпе-  
ѡот етпарѡепос етѡри ппаі тпрот пеммап ѡ'ѡсѡе 25  
епсѡхисе птетсми етхпшкан еѡл ет|ѡ ммѡс же ѡѡѡ

• пѡі пшопшо

and they approached, and straightway<sup>a</sup> caught away the body of the Virgin<sup>A</sup>, which was placed<sup>†</sup> on the body of<sup>b</sup> our holy<sup>c</sup> fathers *the* apostles<sup>\*B</sup>. And my father Peter and my father John looked at her, when<sup>dT</sup> they flew with her<sup>ea</sup> to the heavens<sup>§</sup>; whilst there were singing before her<sup>ea</sup> thousand thousands and ten thousand ten thousands<sup>z</sup> of angels without number<sup>z</sup>. And we did not leave standing and looking at the body of the Virgin<sup>fH</sup>, until they were hidden with it<sup>so</sup> in the air. And *it was* not we alone who saw these things<sup>hI</sup>, but the Jews also, who came forth to do<sup>i</sup> harm to the body of<sup>K</sup> the Virgin, were beholding<sup>A</sup> all these things with us<sup>i</sup>; *so* that they lifted

† Lit. *being placed*\* Or *our holy fathers the apostles*

§ See note

*Variants in Cod. Borg. cclviii.*

<sup>a</sup> om. *straightway*      <sup>b</sup> om. *the body of*      <sup>c</sup> om. *holy*      <sup>d</sup> om.  
*And my father Peter and my father John looked at her, when*      <sup>e</sup> *her*] *it*  
<sup>f</sup> *at the body of the Virgin*] *at them*      <sup>z</sup> om. *with it*      <sup>h</sup> *And it was*  
*not we alone who saw these things*] *And not we alone*      <sup>i</sup> *to do*] *wishing*  
*to do*      <sup>i</sup> *all these things with us*] *these things also*

*Variants in Cod. Borg. cclix\*.*

<sup>A</sup> *Virgin*] *holy Virgin Mary*      <sup>B</sup> *our holy fathers the apostles*] *our*  
*father Apa Peter and John*      <sup>T</sup> om. *And my father Peter and my father*  
*John looked at her, when*      <sup>A</sup> *her*] *it*      <sup>E</sup> om. *and ten thousand ten*  
*thousands*      <sup>Z</sup> om. *without number*      <sup>H</sup> *at the body of the Virgin*] *at it, and listening to them and their hymns*      <sup>o</sup> om. *with it*      <sup>I</sup> *these*  
*things*] *them*      <sup>K</sup> om. *the body of*      <sup>A</sup> *were beholding*] *were beholding*

NOTE. For another leaf of Cod. Borg. cclix\* see p. 70 ff. The pages here are numbered 45, 46: the pages given before are 35, 36. The four intervening leaves are lost.

Cod.  
Clarend.  
b 8 15

(c. xvii)

ммос же ота не ппотте мпнл̄, пейтаѳтппоот мпечшуре  
епкосмос. Атѡ апшѡне непѡхос потпѡс ппоѡе. патѡ  
ѡол. 'Анон ѡе апктоп еротп епнн етпшооп прнтѣ —  
Апѡн ѡе еротп апѡмос ерѡн еплтпел. ежен тѡмпѡрѡ  
ерон птпарѡепос етѡтааѡ марѡ Атѡ пепсонс мппотте 5  
мпероот мп тетшн жекас еѡепѡе ммон. пѣтрппат ерос  
(c. xviii) пкесон | ката ѡе птаѡернт нап 1Асшѡне ѡе мппат  
мпѡтѡеп мпмершмотп проот жптасел ѡол рп сѡма

Cod. Borg.  
CCLVIII

(c. xvii)

Пептаѳтппоот мпечшуре епкосмос атѡ наме апшѡне  
непѡхос потпѡс ппоѡе патѡ ѡол. 'Анон ѡе апктоп 10  
еротп епнн епеншооп 'прнтѣ апѡмос 'ерѡн еплтпел  
атѡ 'епррнѡе ежп тѡмпѡрѡ ѡол ммон птпарѡепос  
етѡтааѡ. Атѡ пепсонс мппотте мпероот мп тетшн же  
еѡнапѡе ммон пѣтрппат ерос пкесон ката ѡе птаѡернт  
(c. xviii) нап. (punct post п rubro script) 1Асшѡне ѡе мпмершмотп 15  
(littera ut vid inter м tert et о erasa fortasse pr man) проот  
жптасел ѡол рп сѡма мппат мпѡтѡеп аѡѡѡнѡ нап

Cod. Borg. пе ппотте мпнл̄ пптаѳтппоот мпечшуре епкосмос Атѡ  
CCLIX\*

(c. xvii)

наме апшѡне непѡхос етпѡс ппоѡе патѡ ѡол 'Анон  
ѡе апктоп еротп епппн епшооп епрнтѣ Апѡмос ерѡн 20  
епррнѡе ежен тѡмпѡрѡ ерон ентпарѡепос етѡтааѡ  
марѡ Атѡ ппсонс емппотте мпероот мп тетшн етрѡ-  
пѡе еммон тппаат ерос пкесон ката ѡе птаѡернт нап  
(c. xviii) 1Асшѡне ѡе емппат мпѡтѡеп мпмершмон (sic) | проот  
р. мс жп ептасел ѡол рп сѡма Аѡѡѡнѡ нап ѡол пѡи пппро 25



up their voice, crying out and saying, One is the God of <sup>cf. Mo XII</sup> Israel, who sent His Son into the world. And<sup>aa</sup> we have <sup>29\*, 32\*</sup> become guilty of a great *and* unpardonable sin.

XVII. 'And we returned into the house<sup>B</sup> wherein we dwelt<sup>\*b</sup>, and we went in<sup>cF</sup>, and we sat down, grieving<sup>dA</sup> for the separation from<sup>e</sup> us of the holy Virgin Mary': and we were beseeching<sup>g</sup> God day and night that He would hearken to us<sup>§</sup> and cause us to see her<sup>E</sup> again, even as He promised us.

XVIII. Now it came to pass at the hour of the light, on the eighth day after she went forth from *the* body<sup>h</sup>, there

\* Lit. *wherein we dwell* § Or perhaps, as the verb is followed by an accusative, *that He would assure us*. See note

*Variants in Cod. Borg. cclviii.*

<sup>a</sup> And] And truly      <sup>b</sup> we dwelt] we were dwelling      <sup>c</sup> om. and we went in      <sup>d</sup> grieving] grieving and mourning      <sup>e</sup> The preposition here translated *from* is the same as that found in the corresponding Bohairic, but it is a different one to that employed in the two other MSS      <sup>f</sup> om. Mary      <sup>g</sup> The verb here translated *beseeching* is a reduplicated form of the simple root employed in the two other MSS      <sup>h</sup> at the hour of the light, on the eighth day after she went forth from the body] on the eighth day after she went forth from the body, at the hour of the light

*Variants in Cod. Borg. cclix\*.*

<sup>A</sup> And] And truly      <sup>B</sup> into the house] into our house      <sup>F</sup> om. and we went in      <sup>A</sup> grieving] mourning      <sup>E</sup> and cause us to see her] that we might see her

Cod.  
Clarend.  
b 8 15

Аҫотωп̄ нап еһол п̄с̄ пеп̄рро п̄ротп еп̄ни еп̄шооп  
п̄рнтҫ Пежаҫ нап же ҫрип̄ни п̄нт̄п̄ аҫω ҫрип̄ни п̄та п̄аіωт  
таас п̄аі ҫҫ̄ м̄мос п̄нт̄п̄ ²Ет̄һе от тет̄п̄шооп ҫм̄ п̄п̄оҫ  
п̄м̄каҫ п̄рнт̄ ³Пеже п̄аіωт петрос наҫ же п̄аҫоеіс аҫω  
п̄ап̄отте· еп̄отωл̄с̄ п̄рнт̄ еж̄м̄ п̄с̄ωк еһол п̄текмаат̄ ̄пар- 5  
еенос· м̄пекаап̄ п̄аҫіос етр̄п̄нат̄ ерос· п̄несоп̄ | § ж̄пт̄асеі  
еһол ҫп̄ с̄ωма ·<sup>b</sup> Отте м̄пектамон̄ же п̄татка п̄ес̄с̄ωма  
т̄оп̄ же еп̄п̄аташ̄еоеіш̄ м̄паі̄ п̄п̄ш̄ире п̄п̄р̄оме ⁴А п̄с̄ωтир  
от̄ωш̄а еҫж̄ω м̄мос же п̄ес̄с̄ωма м̄еп̄ а п̄аіωт̄ от̄ерсаҫне

§ Cod.  
Borg.  
ooolviii

Cod. Borg. еһол п̄с̄ іс̄ пеп̄рро п̄ротп̄ м̄п̄н̄і еп̄еп̄шооп̄ п̄рнтҫ· Аҫω | 10  
ooolviii  
пежаҫ нап же ҫрип̄ни п̄нт̄п̄ п̄аап̄остолос̄ ет̄таінт̄· ҫрип̄ни  
п̄та п̄аіωт̄ таас п̄аі ҫҫ̄ м̄мос п̄нт̄п̄· ²Ет̄һе от тет̄п̄шооп̄  
ҫм̄ п̄еп̄оҫ̄ п̄ωк̄м̄ п̄теіре т̄ирс̄· ³Пеже петрос̄ же ω п̄аҫоеіс̄  
еп̄отол̄с̄ п̄рнт̄ еж̄м̄ п̄с̄ωк еһол п̄текмаат̄ же м̄пекаап̄  
п̄п̄п̄ш̄а етр̄еп̄нат̄ ерос̄ п̄несоп̄-

15

Cod. Borg. ҫм̄ п̄н̄и п̄шооп̄ еп̄рнт̄а̄ · (cod ep̄ : ҫнт̄а̄ ·) п̄ежааҫ нап же  
ooolix\*  
т̄ир̄п̄ни п̄нт̄п̄ п̄аап̄остолос̄ ет̄аінт̄ (sic) т̄ир̄п̄ни п̄та п̄аіωт̄  
таас п̄аі т̄ит̄і м̄мос п̄нт̄п̄ ²ет̄һе от ет̄янт̄шооп̄ ҫм̄ п̄п̄оҫ̄  
п̄ем̄каҫ п̄рнт̄ м̄еп̄ п̄п̄оҫ̄ п̄ωк̄м̄ п̄т̄іре т̄ирс̄ ³пеже п̄аіωт̄  
петрос̄ м̄п̄с̄ωтир̄ Ҭе п̄аҫоеіс̄ аҫω п̄ап̄отте̄ пот̄ωл̄ес̄ еп̄рнт̄ 20  
еж̄п̄ п̄с̄ωк̄ еһол̄ п̄текмаат̄ м̄пар̄еенос̄ же м̄пекаап̄ п̄аҫіос̄  
ет̄р̄п̄нат̄ ероос̄ (p in marg) п̄несоп̄ ж̄п̄ еп̄т̄ас̄һωк̄ еһол̄  
ҫт̄оотп̄ от̄ае̄ м̄пек̄|тамон̄ же п̄такка п̄ес̄с̄ωма̄ т̄оп̄ же-  
каас̄ еп̄еташ̄еоеіш̄ м̄моҫ̄ п̄п̄ш̄ире̄ еп̄п̄р̄оме ⁴Аҫот̄ωш̄ҫ̄ п̄с̄  
п̄с̄ωтир̄ же п̄ес̄с̄ωма̄ м̄п̄ а п̄аіωт̄̄ от̄иҫсаҫне̄ ж̄еҫаас̄ 25

<sup>a</sup> еһол̄п̄текмаат̄

<sup>b</sup> punct. rubro script.

appeared to us our King<sup>a</sup> within<sup>A</sup> the house wherein we dwelt<sup>\*b</sup>, and said unto us, Peace be unto you<sup>cb</sup>, and<sup>dr</sup> the peace of. Jn xiv 27 which My Father gave unto Me, I give unto you. <sup>a</sup>Wherefore are ye in this great grief of heart<sup>ea</sup>? <sup>a</sup>My father<sup>f</sup> Peter said to Him<sup>se</sup>, My Lord and my God<sup>h</sup>, we are distressed for the death<sup>§</sup> of Thy virgin mother. Thou<sup>iz</sup> hast not made us worthy<sup>i</sup> to see her again since she went forth from *the* body<sup>h</sup>, neither hast Thou shewn us where her body is laid<sup>o</sup>, that we may proclaim this<sup>i</sup> to the sons of men. <sup>a</sup>The Saviour answered saying<sup>k</sup>, Her body My Father hath commanded to lay<sup>A</sup>

\* Lit. *wherein we dwell*

§ Or *departure*

*Variants in Cod. Borg. cclviii.*

<sup>a</sup> our King] *Jesus our King*    <sup>b</sup> we dwelt] *we were dwelling*    <sup>c</sup> you] you, My honourable (or glorious) apostles    <sup>d</sup> om. and    <sup>e</sup> in this great grief of heart] *in this great sadness of (or in) all this wise*    <sup>f</sup> om. My father    <sup>g</sup> om. to Him    <sup>h</sup> My Lord and my God] *O my Lord*  
<sup>i</sup> Thy virgin mother. Thou] *Thy mother; because Thou*    <sup>j</sup> worthy]  
 A Coptic word is here used, in the two other MSS a Greek word

*Variants in Cod. Borg. cclix\*.*

<sup>A</sup> within] *in*    <sup>B</sup> you] *you, My honourable (or glorious) apostles*  
<sup>C</sup> om. and    <sup>D</sup> in this great grief of heart] *in this great grief of heart and this great sadness of (or in) all this wise*    <sup>E</sup> to Him] *to the Saviour*  
<sup>F</sup> Thy virgin mother. Thou] *Thy virgin mother; because Thou*    <sup>H</sup> from the body] *from us*    <sup>G</sup> where her body is laid] *where Thou hast laid her body*    <sup>I</sup> this] *it*    <sup>K</sup> om. saying    <sup>A</sup> to lay] *that it be taken and laid*

NOTE. Cod. Clarend. b 8 15 breaks off in the middle of verse 3, after the words *Thou hast not made us worthy to see her again*. The rest of verse 3, together with verse 4, is found in Cod. Borg. cclviii and Cod. Borg. cclix\*; the former MS breaks off in verse 5 after the words *But now behold I have sent for her*.

екааѣ ҃а пшнн мпѡн҃р ет҃н тмн҃те мппарѡсѡс же  
 а҃сшѡпе ммапотѡр мпешн҃ре ете анок пе . 'Тепот ѡе  
 еис рнн҃те а҃тппоот псѡс | §Желас есеотѡпер нн҃тп еѡл  
 § Cod. Borg. ослх\* мтѡ псѡх еротп епптаѡ птаспаат\* ероот |

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Cod. Borg. етежн҃т҃ псегааѣ ҃а пшнн мпѡн҃р пал е҃р҃еп тмн҃те 5  
 ослх\* мпаратисѡс еѡл же а҃сшѡпе еммапотѡр емпешмергт  
 епшн҃ре . ете анок пе Тепот ѡе еис рнн҃те а҃тппоот еисѡс

' пта҃҃҃паат

beneath the tree of life which ~~is~~ in the midst of Paradise<sup>A</sup>, cf. Ge III  
 8\*, 24  
 because it was *a* dwelling place of His Son<sup>B</sup>, even of Me.

“But now behold I have sent for her, in order that she may  
 be manifested to you, and may tell you the honours which  
 she has seen...

<sup>A</sup> Lit. *the Paradise*

*Variants in Cod. Borg. COLIX\*.*

<sup>A</sup> The word *Paradise* is used without an article  
*beloved Son*

<sup>B</sup> *His Son*] *His*

## THE FALLING ASLEEP OF MARY.

### DISCOURSE OF THEODOSIUS.

Cod. Vat.  
LXI 4  
p. [a]

Отѣлогос 7 еαγтаотоу пже пептримагаріос πωт αββα  
θεόδοσιος\* παρχνεπισκοπος нте ракоѣ 7 Оторη промολο-  
γитис 7 етерфорп мпхс 7 еαγтаотоу де етапалтмψис  
нтенос тиреп 7 феоотокоос еѳотаѣ маρια 7 нсот ιс мпιαѣот  
месотри 7 багеррнтс исхеп φοικοномια нте пхс 7 ша 5  
пжоя еѳол нтагагиа мпарѳенос 7 нем тесапалтмψис  
еѳотаѣ 7 етаγтаотѳ де мпаилогос 7 деп фѣан нромпи  
еетепамѣтон ммоу нѣнтс 7 деп отгирини нте фѣ амни :

.....

p. 17

I. <sup>1</sup>Αγхек ρωѣ пѣеп еѳол нте фмеіρωми'х | шатеп  
φποѣ ммагатγх <sup>2</sup>Αγι ρгхеп пѣ<sup>ρ</sup> 7 аγшепмакар деп тсарγ ιο  
еѳнтен 7 аγхемѣпи мфмот ерри еѳоп 7 γοι де патем-  
кар 7 оторη παѳмот 7 ρωс потѣ ша еперх <sup>3</sup>Αγτωпγ еѳол  
деп пи еѳмωотт 7 аγше паγ еѣотп ша пегмаѳнтис 7  
ере пирωот шотем 7 аγѣ пωот нтеγгирини 7 <sup>4</sup>Πжоя де  
нрѣ пероот 7 асї пже тесапалтмψис еѳотаѣ = 7 <sup>5</sup>αγѳι ι5  
нпегмаѳнтис епшѡи ехеп птωот нте пжѡит 7 аγγαι  
нпегѣѣл епшѡи етѣф аγсмот ерωот 7 аγѣ пωот пѣметрнт

\* οδос sup. ras.

<sup>b</sup> punct. sup. τ ut vid.

## THE FALLING ASLEEP OF MARY.

### DISCOURSE OF THEODOSIUS.

A discourse which our thrice blessed father Abba Theodosius, the archbishop of Alexandria and the confessor who bore Christ, delivered. Now he delivered it concerning the assumption of the Lady of us all, the holy God-bearer Mary, on the sixteenth of the month Mesoure; beginning from the incarnation<sup>a</sup> of Christ unto the death<sup>b</sup> of this holy Virgin and her holy assumption. And he delivered this discourse in the last year wherein he was about to die<sup>c</sup>; in the<sup>d</sup> peace of God, Amen.<sup>e</sup>

.....

I. He accomplished every work of mankind, sin only excepted. <sup>cf. He iv 15</sup> <sup>15</sup> He went on to the cross: He suffered pain in the flesh for our sakes: He tasted death on our behalf. But He is painless and deathless as God for ever. <sup>cf. Jn xx 26</sup> <sup>26</sup> He rose from the dead. He went in unto His disciples, the doors being shut, and gave them His peace. <sup>cf. Ac i 2, 12</sup> <sup>12</sup> And at the end of forty days came His holy assumption. <sup>cf. Le xxiv 50; Jn xvii 1</sup> <sup>1</sup> He took His disciples up into the mount of Olives. He lifted up His eyes to heaven, and blessed them, and gave them oneness of heart and His

<sup>a</sup> Lit. *dispensation*

<sup>b</sup> Or *consummation*

<sup>c</sup> Lit. *rest*

<sup>d</sup> Lit. *a*

<sup>e</sup> I have omitted here fifteen pages. See introduction

<sup>a</sup> punct. sup. e ut vid.      <sup>b</sup> punct. sup. a ut vid.      <sup>c</sup> duo punct.  
sup. i ut vid.      <sup>d</sup> punct. sup. o prim. ut vid.      <sup>e</sup> punct. sup. h ut vid.  
<sup>f</sup> punct. sup. r ut vid.      <sup>g</sup> punct. sup. t prim. ut vid.      <sup>h</sup> pr. man.  
ec†chor (wn sup. recent. man.)      <sup>i</sup> punct. sup. c ut vid.  
<sup>j</sup> punct. sup. n ut vid.



holy laws. <sup>6</sup>Then said He to Peter, Peter, My bishop, dost thou not remember that I once called thee Simon Bar-<sup>cf. Mt xvi 17</sup> Jona? which is, I made thee son of the Dove, which is My blessed mother. <sup>7</sup>Now continue with her, until she die<sup>a</sup> and bless you. <sup>8</sup>Then again He said to John, John, My beloved, remember that I love thee. Therefore have I sanctified thee, and I have taken from thee the poison of the <sup>cf. Ro iii 13</sup> serpent. <sup>9</sup>Now continue with My mother, as thou dost continue with Me, until she die<sup>a</sup>, and thou obtain her blessing. <sup>10</sup>Remember that I gave her to thee, as I was hanging on the cross, that thou shouldest be to her *a* son in My stead. <sup>11</sup>Now when He had said these things, He ascended to <sup>cf. Ac i 9, 12</sup> the heavens in glory; and a cloud received Him from their eyes. <sup>12</sup>And they returned unto Jerusalem, giving thanks for all those things that He spake to them.

II. Now Mary the holy Virgin was dwelling in a separate<sup>b</sup> place in Jerusalem, having many virgins in subjection to her, teaching them the purity and the fear of the Lord. <sup>2</sup>We also, the apostles Peter and John, were continuing with her, fulfilling her command and her evangelic laws, whilst she was pilot to us all, like a wise captain. <sup>3</sup>And it came to pass on a day, even the twentieth of Tobi, that we went in unto her again according to custom, being blessed by her. <sup>4</sup>We saw her amazed; and we said to her, What aileth <sup>cf. Ge xl 7</sup> thee to-day, O thou mother of Life, seeing that thy face is thus sad? <sup>5</sup>She answered and said to us, It happened to me this night that when I had ceased making my little

<sup>a</sup> Or *be perfected*<sup>b</sup> Or *secluded*



office, I slumbered for a little while; <sup>a</sup>and I saw a beautiful youth about thirty years *of age*, ten thousand times brighter than the sun. <sup>7</sup>I saw you also standing at his right hand, with garments in your hands, stretching them out to me. <sup>8</sup>The young man answered and said to me, O thou woman, dost <sup>a</sup>thou know Me who I *am*? <sup>9</sup>When I perceived that it was <sup>b</sup>my Son, I said to Him, My Lord, art Thou Jesus, my Son and the Son of God in truth? <sup>10</sup>He said to me, I am. <sup>11</sup>I answered and said to Him, My Lord, what is the appointment of these garments, which *are* in the hands of Thy disciples, stretching them out to me? <sup>12</sup>He said to me, This is the appointment of thy shroud, when thou goest from *the* body. <sup>13</sup>When He had said these things to me, He hid <sup>cf. Jn xii 36</sup> Himself from me.

<sup>14</sup>Therefore I fear, O my sons, because of those paths, for they are very narrow. <sup>15</sup>I heard Him many times teaching the sons of men, telling them to repent, saying, <sup>16</sup>There is a river of fire set in the path, tossing *its* waves exceedingly, and its waves are higher than any mountain. <sup>17</sup>All flesh must needs cross over it, whether righteous or sinners. Can I, my sons, be delivered from this? <sup>18</sup>What then shall I say concerning the separation of the soul from the body? <sup>19</sup>O that hour full of fear and trembling! <sup>20</sup>They say that two powers come after the soul, one of light, another of darkness, unseemly and full of shuddering<sup>c</sup> and trembling. <sup>21</sup>If it be a righteous soul, they bring it forth enticingly, being mild

<sup>a</sup> Or *didst*<sup>b</sup> Lit. *is*<sup>c</sup> Or *amazement*

<sup>a</sup> punct. sup. e ut vid.      <sup>b</sup> punct. sup. e sec. ut vid.      <sup>c</sup> punct.  
sup. m ut vid.      <sup>d</sup> punct. sup. n ut vid.      <sup>e</sup> Ceylon      <sup>f</sup> punct.  
sup. y ut vid.      <sup>g</sup> punct. sup. t ut vid.      <sup>h</sup> punct. sup. r ut vid.  
<sup>i</sup> punct. sup. p ut vid.      <sup>j</sup> punct. sup. m rubro script.      <sup>k</sup> duo punct. non  
eadem man. script. ut vid.      <sup>l</sup> sup. n rubro script.

and gentle towards it, because they see its Maker peaceful towards it. <sup>21</sup>If indeed it be a sinner, the *powers* of light withdraw themselves, and the *powers* of darkness draw nigh to it in anger, slaying them and hastily cleaving asunder and scourging *them*, <sup>22</sup>grinding their teeth and sending forth flames of fire from their mouths into its face, knowing that its deeds are unseemly, and that God is not at peace with it. <sup>23</sup>Woe to me, my sons! Who can assure<sup>a</sup> me, that God is at peace with me, that I may<sup>b</sup> be able to be delivered from this hour? <sup>24</sup>They tell me also that there is a gloomy darkness in the path; and there are therein merciless avengers, their faces being very diverse, whom God hath set to teach the lawless in the way; even as it is written. Shall I be saved from such as these? <sup>25</sup>There is also in that place the worm that does not die<sup>c</sup>, which eats the lawless more than any cancer. O my beloved sons, would that I might be delivered from this also! <sup>26</sup>They inform me also, O my sons, that there is an unquenchable fire, whose flame cannot be cooled by the waters of the sea, or by the rivers, or by the fountains, or by the rains<sup>d</sup>. <sup>27</sup>But they say that three tear drops extinguish its flame. <sup>28</sup>Blessed is the soul that has wept over its sins, whilst it is yet in the world, or ever it reaches this fire. <sup>29</sup>Woe to me! I have not yet told of the ruler of darkness, who always does what in him

cf. Jn xii  
27cf. Ps xxiv  
8, 9cf. Mc ix  
46cf. 2 Ti ii  
17cf. Eph vi  
12<sup>a</sup> Or *comfort*<sup>b</sup> Or *until I may*<sup>c</sup> Or *sleep*<sup>d</sup> See note



lies to drag down every one under his feet, save those who shall fly above him on wings of light, which are their good deeds. <sup>8</sup> "Who can comfort me over the sentence, which cometh forth from the mouth of the righteous Judge, Take <sup>cf. 2 Ti</sup> this soul, and give to it according to all its works. "All these things, my sons, are fearful to me on every side. But the will of the Lord be done upon me.

"And as we heard these things, we lifted up our voice and wept in sorrow, saying, "Lord, we have not yet forgotten the former sorrow, even Thy life-giving sorrows. And shall the second also happen unto us? "Woe to us, if this bereavement happen unto us!

III. Now whilst these things were so, behold there was a knocking at the door of the place wherein we were dwelling. <sup>1</sup> "And when we had opened, behold there came in many virgins from the mount of Olives, having choice censers and lamps. "And when they were come in, they <sup>cf. Mt xxv</sup> worshipped the holy Virgin Mary. "She asked them, saying, What then is this great trouble which ye cause me to-day, O my beloved daughters? "They answered, saying, It happened to us, our Lady, in the middle of this night, that when we had ceased making our little office, we heard a voice, saying, "I say unto you, the virgins of the mount of Olives, arise, go to Jerusalem unto Mary, the mother of the Life, for she is going forth from *the* body to-morrow. "Therefore we could not be <sup>cf. Ac xxvi</sup> disobedient to the divine command; and behold we are <sup>19</sup> assembled hither.

"And Mary, the holy Virgin, when she heard these things,

cωтeм ēпaл 7 aсщeнpмoт нтoтq мф† 7 <sup>9</sup>Пaлп oп 7 пeжac  
 пaп 7 жe cекөнпoт нoткoтж пaщнp 7 щaтaотωпeр eдoл  
 мпoт 7 фн ēтa тaψтxн мeнpтq 7 <sup>10</sup>пoс жe aсoтoп  
 нpωс 7 aс† нтaпpocетxн 7 ecжo ммoc 7: — <sup>11</sup>Жe тщeн-  
 pмoт нтoтa пaтe ннc пxс 7 пшoрп пcaж ēтaқ† eдoл <sup>5</sup>  
 жeп pωq мфoт 7 aқ† aқшoп жeп тaпeж мe пaдoт  
 пepoт 7 <sup>12</sup>Тcмoт ēрoк пoтcaтpoc 7 нтe aгaтoп ннeп 7  
 фн eтaт† ēрoт<sup>b</sup> ēрoт 7 нoтq eт†жpe нcaрx ннeп 7  
<sup>13</sup>Тcмoт ēрoк нпapaлмпoс 7 oтoр нaωpaтoс 7 фн eтqaл  
 жa птнp 7 жeп пcaж нтe тeтжoм<sup>c</sup> 7 oтoр ēтaлqaл жapoт <sup>10</sup>  
 p. [кe] жeп пaжx x | <sup>14</sup>Тcмoт ēрoк пoпж нтe нпaтpиaрxнc 7  
 фн ēтaқшoп нeм aбpaм 7 aқ†жoм нcaак 7 aқoтecтeп  
 пcл 7 <sup>15</sup>Тcмoт ēрoк тпpoфнтia нтe нпpoфнтнc 7 aк†  
 aкжoкoт eдoл y <sup>16</sup>Тcмoт ēрoк 7 пoωpeм нтe пкpнтнc 7  
 Oтoр пoтoтжaл жeп нпoлeмoc 7 <sup>17</sup>Тcмoт ēрoк пxлoм <sup>15</sup>  
 нтe пoтpωoт нoмн 7 Oтoр eтпн мпoтpaп eдoл жeп  
 oтcωoттeп 7 <sup>18</sup>Тcмoт ēрoк 7 пpωс нтe пaттeлoс 7 Oтoр  
 пpтмпoc нтe пapxнaттeлoс 7 <sup>19</sup>Тcмoт ēрoк тcaлпттoс  
 нтe пxepoтнm 7 oтoр тлaлia нтe пcepaфm \* <sup>20</sup>тcмoт  
 ēрoк тpтпoмoнн нтe пмapттpoc 7 Oтoр пшoтшoт нтe <sup>20</sup>  
 пoтxлoм = 7: <sup>21</sup>Тcмoт ēрoк пapнa нтe нпapтeпoc 7 oтoр  
 фoтoпн нтe пoтлaмпac \* <sup>22</sup>тcмoт ēрoк пpиoш нтe п-  
 aпocтoлoс 7 Oтoр пкпpтмa<sup>d</sup> нтe пoтcтoпoтq = 7 Тcмoт  
 ēрoк пaтe 7 oтoр пaщнp eтcоп x <sup>23</sup>тpо 7 oтoр тжoпx  
 ēтeкмeтaгaтoс 7 шoпн пнн мoнoс 7 oтoр мпepxат <sup>25</sup>  
 пcωx x 4. | <sup>24</sup>aпoт† нтaψтxн<sup>e</sup> eдoл жeп пaштeкo 7 eп-  
 жптaотωпeр мпeкpaп eдoл 7 <sup>25</sup>мapeqepи нжe пxрoм 7  
 мapeqepшoрп ēрoи нжe пeкпaл 7 мapeqcaрoт нжe пxкaл 7

<sup>a</sup> sup. i rubr. script.<sup>b</sup> pω† sup. ras.<sup>c</sup> т ex п mutat. ut

vid. pr. man.

<sup>d</sup> пpтmа<sup>e</sup> нтaлψтxн (i eras.)



gave thanks to God. <sup>9</sup>Again she said to us, Withdraw yourselves for a little while, my sons, that I may give<sup>a</sup> thanks to the Lord, whom my soul loveth. <sup>10</sup>And she opened her mouth, and spake<sup>b</sup> this prayer, saying, <sup>11</sup>I thank Thee, my Lord Jesus Christ, the first Word that came forth from the mouth of the Father, and came and dwelt in my womb the space of nine months<sup>c</sup>. <sup>12</sup>I praise Thee, the treasure-house of all good things, to whom I gave suck, *even* Thee<sup>d</sup> who <sup>cf. Ps CXXXV 25</sup> givest<sup>e</sup> food to all flesh. <sup>13</sup>I praise Thee, the Inheritor and <sup>cf. He I 2, 8</sup> unseen, who bearest<sup>f</sup> the universe by the word of Thy<sup>g</sup> power, and whom I bare in my hands. <sup>14</sup>I praise Thee, the Life of the patriarchs, that dwelt with Abraham, strengthened Isaac, and enlarged Israel. <sup>15</sup>I praise Thee, the prophecy of the prophets. Thou didst come and fulfil them. <sup>16</sup>I praise Thee, the calling of the judges, and their salvation in the battle. <sup>17</sup>I praise Thee, the crown of the righteous kings, who<sup>h</sup> bringest forth their judgment aright. <sup>18</sup>I praise Thee, the <sup>cf. Is XLIII 3</sup> song of the angels, and the hymn of the archangels. <sup>19</sup>I praise Thee, the trumpet of the Cherubim, and the speech of the Seraphim. <sup>20</sup>I praise Thee, the patience of the martyrs, and the glory of their crown. <sup>21</sup>I praise Thee, the espousals of the virgins, and the light of their lamps. <sup>22</sup>I praise Thee, <sup>cf. Mt XXV 1</sup> the proclamation of the apostles, and the preaching of their <sup>cf. 2 Co II 15</sup> sweet savour. I praise Thee, at once my Lord and my Son. <sup>23</sup>I <sup>cf. Mt XXII 45</sup> beg and beseech Thy goodness, be to me a helper and forsake<sup>45</sup> me not. <sup>24</sup>Bring my soul out of this prison, that I may give <sup>Ps CXXI 8</sup> thanks unto Thy name. <sup>25</sup>Let the fire be still: let Thy mercy prevent me: let the darkness depart: let Thy light <sup>cf. Ps LVIII 11</sup>

<sup>a</sup> Or until I give<sup>b</sup> Lit. gave<sup>c</sup> Lit. nine months of days<sup>d</sup> Lit. Him<sup>e</sup> Lit. giveth<sup>f</sup> Lit. beareth<sup>g</sup> Lit. His<sup>h</sup> Lit. and who

мареґотопрґ ꙗже некотѡпи ꙗ <sup>2</sup>Пареґшоам ꙗроґ ꙗже  
 пѣхѣи ꙗ еѡтѡш ѓѣиѡп немѣи ꙗ <sup>3</sup>Парототпрот ꙗже пѣ  
 еѡтѡш птрѣрпѣи<sup>а</sup> ꙗтемат ꙗ <sup>4</sup>Пареґмотпѣ пхѡлем ꙗже  
 пѣцент ѓпатепкот ꙗ мареґсопсеп ꙗ ѓтаѡтхѣи ꙗже пекпѣл  
 етопѣ ꙗ <sup>5</sup>Аґа ꙗѡс папотѣ ꙗ отор паширѣ етсоп х Сомс  
 ебри ехѡи ꙗ ѣеп тѣотпѡт ѓтои ꙗроѣ ꙗ отор етмер  
 ꙗсѡертѣр ꙗ <sup>6</sup>Амот шароѣ ꙗ фѣи ѓта таѡтхѣи мепрѣтꙗ ꙗ  
 маре пекпѣа еѡтаѣ ꙗ ѓѣмѡит пѣи ѣеп петсѡтѡп = ꙗ: -  
<sup>7</sup>Париѡтѡшт ꙗпекмѡо ѣеп отпаррѣсиѣ ꙗ рѣпа ꙗтаѡтѡпꙗ  
 пак ѣѡл ꙗ ꙗѡс папотѣ ѣеп ѡтскетѡс ꙗѡѡалмос ꙗте 10  
 текмѡмѣи х <sup>8</sup>же ѓре пѡѡт ерпрепѣ пак ꙗ пѣм пекѡт  
 паґаѡѡс ꙗ пѣм пѣпѣа еѡтаѣ ꙗ ѡѡа ѓпер ꙗ ꙗте пѣпер  
 ѡмѣи х | <sup>9</sup>Ѣтасхѡѣ ѡе ѣѡл ꙗтапѡсѡетхѣи ꙗ апѡѡ рѡп  
 ꙗпѣамѣи ꙗ: - <sup>10</sup>Зѣппе 1с рѣпхараѣлѣ аѡѡпи ꙗ пѣм рѣп-  
 сетѣрѣнѣ ꙗ ѡ пѣма тѣрꙗ кѣм ѡѡа пѣґсепѣ = ꙗ <sup>11</sup>Аґототпрґ 15  
 ѣеп тѣпмѣѣ ꙗже ꙗѡс ꙗнс ꙗ еґталѣнѡтт рѣґѣп ѡтрѣрма  
 пѡтѡпи ꙗ ѓре мѡѣснѣс рѣтрѣи ꙗмоґ ꙗ пѣм псѡхп тѣрꙗ  
 ꙗпѣпрофѣитѣс ꙗ Аѡтѣа пѡтро ꙗ пѣм пѡтрѡѡт ꙗѡмѣи ꙗ ѡ  
 пѣма тѣрꙗ ерѡтѡпи ꙗфрѣѣѣ пѡтхѣрѡм х <sup>12</sup>Ѣте ꙗпѣпшґѣлѣ  
 ѣа ѣроѣ ꙗ апґеѣи ѓпеснѣ ѣеп ѡмѣѣ ꙗ апер ꙗфрѣѣѣ пѡт- 20  
 рѣґмѡѡтт ꙗ <sup>13</sup>Нѡоґ ѡе пѣпѡс ꙗнс ꙗ аґмѡтѣ ѣеп тѣґсѣи  
 етрѡлѣ ꙗ же хѣре тамѣт ꙗпарѡепѡс ꙗ хѣре паѡпѡстѡлѡс  
 еѡтаѣ ꙗ хѣре пѣпарѡепѡс ѓтаѡѡѡтѣ ѓпаѡма = <sup>14</sup>Отор  
 сѣтѡтѣп асхѣап<sup>б</sup> ꙗже ѣроѣ ꙗ апґрѣтѣп епеснѣ апѡтѡшт  
 ꙗмоґ ꙗ <sup>15</sup>Нѡоґ ѡе пѣхѣа ꙗтеґмѣт ꙗ же аѣсѡтем епѣтѡѣр 25  
 Отор тѣпѡсѡетхѣи ꙗ асѣ ѓѣѡтп ꙗпѣамѡо ꙗ рѣґѣп паѡропѡс  
 ꙗте паѡѡт х Саѡтѣпѣм ꙗпаѡѡт ꙗ пѣм пѣпѣа еѡтаѣ = ꙗ. - |  
<sup>16</sup>Лѡпѡп ѡ тамѣт ꙗпарѡепѡс ꙗ тѡѡтпѣ марѡп ѣѡл тѣл ꙗ  
 еѡѣе ѡт тѣѡтѡш ѓѡѡпи ꙗ ѣеп пѣи ꙗте пѣрѣґерпѡѣи ꙗ

р. [кз]  
 IV.

р. кн

<sup>а</sup> п 1<sup>о</sup> sup. rec. man.

<sup>б</sup> "асхѣап (" rubr.)

appear. \*Let the enemy who wisheth to reckon with me shut his mouth. \*Let those who wish the peace of Thy mother appear. \*Let the worm that doth not die<sup>a</sup> fail<sup>cf. Mc ix 46</sup> quickly: let Thy living mercy comfort my soul. \*Yea, Lord, at once my God and my Son, look down upon me in this hour, fearful and full of trembling. \*Come unto me, Thou<sup>b</sup> <sup>cf. Cant i 7</sup> whom my soul loveth. Let Thy Holy Ghost guide me aright. \*Let me worship before Thee with boldness, that I may give thanks to Thee, O Lord my God, with a psaltery<sup>c</sup> of <sup>cf. Ps lxx 22</sup> Thy truth. \*For the glory is due to Thee and Thy good Father and the Holy Ghost unto *the* ages of the ages. Amen.

IV. Now when she had finished this prayer, we also said the Amen. \*Behold there were thunderings and lightnings, and all the place was moved to its foundations. \*And there appeared in our midst the Lord Jesus, riding on a chariot of light, Moses being before Him and all the rest of the prophets, David the king and the righteous kings. And all the place became<sup>d</sup> bright as fire. \*When we could not bear the fear, we fell down in the midst, and became as a dead man. \*But He, our Lord Jesus, called with His gentle<sup>e</sup> voice, Hail, My virgin mother: hail, My holy apostles: hail, ye virgins assembled hither. \*And forthwith the fear left us, and we fell down and worshipped Him. \*And He said to His mother, I have heard thy supplication; and thy prayer has come in before Me unto My throne of My glory, <sup>cf. Mt xix 28; xxv 31</sup> at the right hand of My Father and of the Holy Ghost. \*Now, O My virgin mother, arise, let us go hence. Where- <sup>cf. Jn xiv 31</sup> fore wouldest thou dwell in the house of the sinners, when <sup>cf. Ps lxxxiii 11</sup>

<sup>a</sup> Or *sleep*<sup>b</sup> Lit. *He*<sup>c</sup> Lit. *a psalm vessel*<sup>d</sup> Or *was*<sup>e</sup> Or *sweet*

етсеѣтѡт ѡпѣемѡ ѡже пискѣни ѡте пѣмни ꙗ ѿѢр от еро  
 пе ѡ тамат ꙗ ѣрешон ѡеп ни еѡпаѣѡл ѣѡл ꙗ менепса  
 некотѣи ѡснот ꙗ Отор етѡтѡшт ѣѡл ѡѡѡ пѣе пиѡа  
 еѡер ѡ тамат еѡпесѡс ꙗ тѡтѡни<sup>а</sup> ѣѡл таѡ ꙗ <sup>10</sup>Ѣѡѡ от  
 ꙗпаѡѡѡѡ ѡеп ѡлѡм ѡте пиѡари ꙗ ѡн ѣтасѡѡтеѡ ѡппро- 5  
 фѡтис ꙗ асѡѡни рѡѡеп ни ѣтатотѡртѡт рарѡс ꙗ Ѣсѡ-  
 шѡѡѡт ѡмон ѡже ѡлѡм ѡте<sup>б</sup> тѡѡ ꙗ тѡѡѡс ѡпаѡѡт пем  
 пиѡѡа еѡѡѡѡ ꙗ ѡе тесѡтѡ ѣротѡрос ꙗ <sup>11</sup>ѡѡѡѡ ѡ  
 тамѡпрѡт ѡмат ꙗ тѡтѡни марѡн ѣѡл таѡ ꙗ Ѣпѡш ѡар  
 ѡрѡѡ ꙗ ꙗпасѡѡѡ ѡпаѡѡ ѡеп паѡни ѡѡари ꙗ пем тѡѡѡ ꙗ <sup>10</sup>  
 ѣре пиѡѡѡѡ ѡмарѡарѡтис ѡтѡн ѡпѣѡѡ ꙗ. <sup>12</sup>Ѣпаѡѡт  
 р. [кѡ] ѡрѡт ѡѡѡ ѡрѡѡѡ ѡ тамат еѡпесѡс ꙗ ѡн ѣтасѡшѡни пѡн  
 ѡѡтѡпѡтѡтѡ<sup>с</sup> ꙗ еѡриѡѡѡ рѡѡеп пиѡари ꙗ ѣре тѡѡ ѡте  
 тѡѡ ꙗ тасѡтѡни ѡмни ꙗ пем паѡѡт ꙗ пем пиѡѡа еѡѡѡѡ ꙗ  
 ѡшѡѡѡт ѡмо ꙗ <sup>13</sup>ѡѡѡѡ ѡ тамѡпрѡт ѡмат ꙗ тѡтѡни ꙗ <sup>15</sup>  
 марѡн ѣѡл таѡ ꙗ Паѡѡт фѡ ѣтѡпѡ<sup>д</sup> ꙗ пем пиѡѡа еѡѡѡѡ ꙗ  
 фѡ еѡпѡѡт ѣѡл ѡеп пѡпѡ ꙗ сѡмс ѣѡл ѡѡѡѡ ꙗ ѡпѡ-  
 ѡѡѡѡ ѡѡѡѡт ꙗ ѡе арѡѡѡ ѡѡ тѡтѡтѡѡѡ ꙗ ѣте ѡѡ те  
 тамѡтѡѡѡѡ фѡсѡ<sup>с</sup> ꙗ ѣтасѡшѡни ѡѡѡѡ ꙗ <sup>14</sup>ѡѡѡѡ ѡ тамѡпрѡт  
 ѡмат ꙗ тѡтѡни марѡн ѣѡл таѡ ꙗ ѣѡл ѡеп пѡн ѡѡрѡмѡ ꙗ <sup>20</sup>  
 ѣѡѡтѡ етѡѡѡс ѡпѡтѡѡꙗ ꙗ ѣѡл ѡеп тѡѡѡѡ ѡпѡрѡѡѡѡѡт ꙗ  
 ѣѡѡтѡ етѡѡѡѡ ѡпѡ етѡпѡ ꙗ ѡеп фѡѡ ѡ тамѡпрѡт ѡмат  
 тѡтѡни марѡн ѣѡл таѡ ꙗ <sup>1</sup>ѡѡѡ ѡе еѡѡѡ ѡѡѡѡт ꙗ ѡпѡп-  
 ѡѡѡ ѡѡ пѡѡѡѡѡ ѡрѡт ꙗ еѡпаѡѡѡ ѡмон ꙗ аѡѡѡ ѣѡл ꙗ  
 аѡрѡмѡ ѡеп ѡтѡпѡѡѡ еѡѡѡ ѡмос ꙗ <sup>2</sup>ѡѡ ѡ пѡпѡт ꙗ ѡѡѡ <sup>25</sup>  
 ѡѡѡѡс ѣѡл ѡеп тѡпѡѡѡ ꙗ ѡтѡпѡѡѡ ѡѡрѡѡѡѡс ꙗ ѡѡ  
 р. ѡ ѡѡтѡп ѣѡѡ ѡѡѡѡ ѣѡс ꙗ ѡе ѡпѡпѡѡт ꙗ | еѡпѡѡѡ ѡѡѡ

<sup>а</sup> ѡѡѡ usque ad еѡпесѡс ꙗ тѡѡ sup. ras. pr. man.

sup. ras.

<sup>с</sup> ' sup. n prim. rubr. script.

<sup>д</sup> punct. sup. e ut vid. rec. man. c add.

<sup>б</sup> т

the tents of the righteous are prepared before thee? <sup>a</sup>What reason hast thou, O My mother, for dwelling in those *things* <sup>cf. 2 Pe III 11</sup> which are to be dissolved after but a little while, when<sup>a</sup> the eternal are awaiting thee? O My beautiful mother, arise, *let us go* hence. <sup>10</sup>Wherefore shall I leave thee in the earthly Jerusalem<sup>b</sup>, which killeth the prophets, and stoneth them <sup>cf. Lc XIII 34</sup> that are sent unto her; whilst the heavenly Jerusalem<sup>c</sup> <sup>cf. He XII 22</sup> longeth for us, the city of My Father and of the Holy Ghost? For thou art too good for<sup>d</sup> it. <sup>11</sup>Now, O My beloved mother, arise, let us go hence. For how shall I leave thee here in this house of earth and bricks, whilst the gates<sup>e</sup> <sup>cf. 2 Co V 1; Ap XXI 21</sup> of pearl are opened before thee? <sup>12</sup>How shall I endure, O My beautiful mother, who wast<sup>f</sup> to Me a dwelling place, to leave thee on the earth; whilst heaven of heaven, My true tabernacle, and My Father and the Holy Ghost long<sup>g</sup> for thee? <sup>13</sup>Now, O My beloved mother, arise, let us go hence. My Father who liveth and the Holy Ghost who proceedeth from <sup>cf. Jn VI 57; xv 26</sup> the Life, wait for thy coming unto Them; for thou didst carry Their unity, even My godhead by nature, which dwelt in thee. <sup>14</sup>Now, O My beloved mother, arise, let us go hence, from the house of weeping into the city of gladness, from the land of the dead into the land of the living. Forthwith, O My beloved mother, arise, let us go hence.

V. Now as He was saying these things, we could not bear the grief which was about to come upon us; and we cried out, and wept bitterly, saying, <sup>1</sup>O our Lord, if Thou wilt take her away from our midst, and we become desolate; receive us to Thyself before her, that we may not see our

<sup>a</sup> Lit. and                      <sup>b</sup> Lit. Jerusalem of the earth                      <sup>c</sup> Lit. Jerusalem of heaven  
<sup>d</sup> Lit. thou art better than                      <sup>e</sup> Or portals                      <sup>f</sup> Lit. was  
<sup>g</sup> See note

ммон 7 3отор пикепарѣнос рѡот 7 патрими пе зен  
 отѣіаѡм тирот 7 4Нѣос де аскет песро ѣѡп пѣхас  
 пап 7 же пашри еѡѣ от тетеприми 7 птетепт емаѡ  
 мпаппа 7 5Шн ссѣнотт ап 7 же рѡт пе нте сарз пѣен 7  
 жемтп мфмот 7 рѡт ѣроі рѡ пе еѡритасѡі епикари 7 5  
 мфрит ппиремепкари тирот 7 6Лоппо жемпомт 7 ѡпем-  
 ѡтѣп нснот пѣен 7 7Отор ѡпаѡѡнпот ап 7 ѣретепіоі  
 порѡанос 7 ката фрит ѣтаѡхос 7 8Палип пѣхас пп-  
 парѣнос 7 же пашери еѡпапет 7 9Арег епистпѡннн 7  
 етаретепсемпнот 7 нем петеппатшѣлет мми пхс 7 10  
 10Отор ма пер 7 нса петеплампас 7 рѡтап де аѡшантѡпѡ  
 ѣі еѡл 7 птотжемѡнпот ѣретеприс 7 птетепше пѡтѣп  
 еѡтп епироп немас 7 11Іта пѣхас мпенсѡтир 7 же ѡ  
 пашри мменрит 7 12Тро ѣрок шѡп пѡот тирот п|регт-  
 помт 7 менепса паотѡтѣ еѡл 7 13же отнн ѡсемѡм 15  
 нѣе потрнт 7 ѣхеп нпетрѡот ѣта потѡл пат ѣрѡот 7  
 етатайтот пак нѣе ппѡтаѡ 7 14А пепѡл пат ѣрок  
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 пепѡтѡл тирѣп = 7 16Енл же актѡпн 7 акт пѡот  
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 немѡот нсѡлсѣл 7 шѡ еѡтп епѡіѣроот 7 еѡл ритѣп  
 текметѡѡѡс 7 18Аѡерѡтѡ нѣе пепѡт 7 отор пеппѡт 7 25  
 пѣѡѡ птеѡмат 7 Же ѡ тамаѡ еѡпесѡс зен пѡпѡре  
 ѡѡам 7 ерпараѡѣпн птаептѡлн 7 ашѡт еѡл ѣѡѡ 7  
 потѡпѡѡсѣс ѣіѡ ммос 7 же ѡѡам нѡок откари 7 отор

p. [ла]

\* punct. sup. n prim. ut vid.

° punct. sup. m prim. ut vid.

†

d текм sup. ras. pr. man. ut vid.

own destruction. <sup>2</sup>And the virgins also were all weeping and <sup>a</sup>groaning. <sup>4</sup>But she turned her face to us, and said to us, My sons, wherefore do ye weep and grieve my spirit? cf. Ac xxi 13  
<sup>5</sup>Is it not written that all flesh must needs taste death? I cf. Job xxxiv 15  
 also must needs return to the earth, as all the inhabitants of earth. <sup>6</sup>But be of good cheer, He is with you always, and cf. Mt xxviii 20; Jn xiv 18  
 He will not leave you desolate; even as He said. <sup>7</sup>Again she said to the virgins, My good daughters, keep the covenants that ye have made with your true Bridegroom Christ.  
<sup>8</sup>And pour <sup>b</sup>oil into your lamps: and when He ariseth to cf. Mt xxv 4, 10; Lc xii 37  
 go forth, ye shall be found watching, and shall go in unto the marriage feast with Him. <sup>9</sup>Then she said to our Saviour, O my beloved Son, I beseech Thee, be to all of them *a* comforter after my translation<sup>c</sup>; <sup>10</sup>for their heart is broken over the evils which their eyes saw, which the Jews did to Thee.  
<sup>11</sup>Our eyes saw Thee, when Thy body was bathed with blood, at once by the piercing of the nails and the spear wound. cf. Jn xix 34  
<sup>12</sup>We saw Thee also given gall to drink instead of water, and cf. Mt xxviii 34  
 a crown of thorns put upon Thy head<sup>d</sup>, and wounded by a cf. Mt xxviii 29; Mc xv 17; Jn xix 2  
 spear for the salvation of us all. <sup>13</sup>Unless Thou hadst risen and given them joy<sup>e</sup>, surely<sup>f</sup> they all had died. <sup>14</sup>But I am with them for consolation until this day through Thy goodness.

<sup>15</sup>Our Lord and our God answered and said to His mother, O My beautiful mother, when Adam transgressed cf. 4 Ead vii 11  
 My commandment, I passed<sup>g</sup> upon him a sentence, saying, Adam, thou *art* earth and thou shalt return unto the earth cf. Ge iii 19

<sup>a</sup> Lit. *with*<sup>b</sup> Lit. *give*<sup>c</sup> Or *removal*<sup>d</sup> Or *upon Thee*<sup>e</sup> Lit. *the joy*<sup>f</sup> Lit. *it not being so*<sup>g</sup> Lit. *cut*

p. 188    ϣπατασθον επηαρι он 7 | <sup>16</sup>He γαρ αποκ ρω 7 δα πωпδ  
 ποτοп πйен 7 αγемтп мфмот δен тсарз ётаѣтс 7  
 ёхол пδнт 7 δен тсарз пāаам 7 пешорп пωт 7 <sup>17</sup>Нап 7  
 есої<sup>a</sup> ποταг<sup>b</sup> 7<sup>c</sup> немас п̄хе таметпотт 7 еѳе<sup>d</sup> фαι αιτοп-  
 посс ёхол δен п̄н еѳмωтт 7 <sup>18</sup>παιωτω ап пе 7 ёхач<sup>e</sup> 5  
 ёжемтп мфмот<sup>f</sup> 7 алла ёотоѳи епшωи еп̄фнотī 7 м̄фрнт  
 пепωχ 7 нем н̄иас 7 <sup>19</sup>Αλλα παικεχωотп 7 ρωт ёρωот  
 ρωот пе 7 ёжемтп мфмот епδαē x <sup>20</sup>Οτορ αρεщан фαι  
 шωп м̄мо 7 Сепамети ёро п̄хе ραпρωи м̄попнроп 7 хе  
 п̄ѳо от̄апамис 7 ётасī епеснт ёхол 7 δен тфе x <sup>21</sup>Οτορ 10  
 хе таїοпкопм̄а 7 хе ётасшωп δен от̄фантасiа γ̄ апок  
 етсωотп м̄пгнт ποτοп πйен 7 отор ётеи ёпотмоκμε̄н 7  
<sup>22</sup>Наг ётаγхотот п̄хе пепсωтир 7 ақнеї<sup>g</sup> пегро ёжон  
 апок петрос 7 нем ιωανнис <sup>23</sup>пехаγ пап 7 хе жемпомт  
 пашфер папостолос 7 <sup>24</sup>†παχас ап еωск саѳол м̄мω- 15  
 тен γ̄ Αλλα спаотонрс ёρωтен н̄хωлем 7 <sup>25</sup>†περοот  
 пе 7 исхен псхωи 7 ш̄а тесапαλτμψις ёѳотаѳ 7 <sup>26</sup>†п̄аенс  
 ρарωтен 7 есхолρ м̄п̄исωма он 7 м̄фрнт м̄п̄исωма он 7  
 ёретепнат ёрос<sup>h</sup> 7 †п̄от есшоп немωтен 7 <sup>27</sup>†παотоѳес  
 епшωи еп̄фнотī δатеп паїωт 7 нем п̄п̄α ёѳотаѳ 7 20  
 еѳресмотп ёхол 7 естωѳρ ёжеп̄нпот тнрот 7 <sup>28</sup>Наг де  
 ётаγхотот 7 палп он пехаγ пап 7 Хе теп̄нпот ρωλ  
 ёѳотп ёп̄ма ёѳотаѳ 7 тетепп̄ах̄и ρ̄хен п̄отсiастнр̄он 7  
 п̄ранρ̄̄ωс пепотрап̄он 7 нем ρапсѳоипот̄и п̄те п̄фнотī 7  
 Ъта паїωт пагаѳос нем п̄п̄α ѳѳотаѳ 7 оторпот п̄н 7 25  
 еп̄таїō<sup>b</sup> м̄п̄сωма 7 п̄таменп̄ит м̄мат x <sup>29</sup>Εταпше де ёѳотп  
 ап̄епот ёхол ρароγ 7 пехаγ пап 7 Хе ф̄оршот<sup>i</sup> 7 ρ̄хен

<sup>a</sup> сеот<sup>b</sup> a sup. ras. pr. man.<sup>c</sup> 7 sup. ras. pr. man.<sup>d</sup> punct. sup. φ ut vid.<sup>e</sup> punct. sup. μ prim. ut vid.<sup>f</sup> punct.

sup. τ ut vid.

<sup>g</sup> punct. sup. ε ut vid.<sup>h</sup> punct. sup. ο ut vid.<sup>i</sup> ф̄ошот (p sup. rec. man.)



again. <sup>16</sup>For also I, the Life of all men, tasted death in the flesh which I took from thee, in the flesh of Adam, thy forefather. <sup>17</sup>Yet<sup>a</sup> since My godhead was one with it, therefore I raised it from the dead. <sup>18</sup>I did not wish to suffer thee to taste death, but to translate<sup>b</sup> thee up to the heavens as Enoch and Elias. <sup>19</sup>But these also, even they must needs taste death at last. <sup>20</sup>And if this happens to thee, wicked men will think concerning thee, that thou *art* a power which came down from heaven; <sup>21</sup>and that this dispensation took place in appearance. I know the heart of all men, and understand their thoughts.

<sup>22</sup>When our Saviour had said these things, He turned His face to us, *even* to me Peter and to John; <sup>23</sup>and said to us, Be of good cheer, My friends *and* apostles. <sup>24</sup>I will not suffer her to be long away from you, but she shall appear to you quickly. <sup>25</sup>There are two hundred and six days from her death<sup>c</sup> unto her holy assumption. <sup>26</sup>I will bring her unto you arrayed in this body again, even as this body also, as ye see<sup>d</sup> her now, whilst she is with you. <sup>27</sup>And I will translate<sup>b</sup> her up to the heavens *to be* with My Father and the Holy Ghost, that she may continue praying for you all. <sup>28</sup>Now when He had said these things, again He said to us, Arise, go into the holy place; and ye shall find on the altar heavenly garments and perfumes of the heavens, which My good Father and the Holy Ghost have sent Me for the honour of the body of My beloved mother. <sup>29</sup>And when we had gone in, we brought them out to Him; and He said to us,

<sup>a</sup> See note

<sup>b</sup> Or remove

<sup>c</sup> Or consummation

<sup>d</sup> Lit. whilst

ye see

- пайма пепкот <sup>7</sup> 30 Етапфоршот де <sup>7</sup> пезац итефмат <sup>7</sup> же  
 їωс<sup>а</sup> ммо<sup>б</sup> ѿ тотрѡ ипиріомі тирот <sup>7</sup> амн ежен пай |  
 р. л2 мтоп<sup>с</sup> ммо <sup>7</sup> ебол за пмакар ирнт <sup>7</sup> нем пидісі <sup>7</sup> нем  
 пидіадром <sup>7</sup> 31 маше не ёзотн епураши <sup>7</sup> нем отпоц енепер <sup>7</sup>  
 32 Нѡс де <sup>7</sup> асѡпс асфѡрш ипесхїх ебол <sup>7</sup> асѣ итаг- 5  
 просетхн <sup>7</sup> 33 же а2ѡпаї <sup>7</sup> елѡї <sup>7</sup> Сабаѡт месїас <sup>7</sup>  
 рабба<sup>а</sup> <sup>7</sup> Емапотнл <sup>7</sup> шопт ёрок пашнрі жеп таютнот  
 фал <sup>7</sup> 34 Парототѡп мпамѡ иже пирѡт мѡасїлїкон <sup>7</sup> ите  
 пекатлнот еѡтаб <sup>7</sup> рїна итаї ёзотн ижнтот <sup>7</sup> итаѡтѡшт  
 мпекмѡ папїѡ = <sup>7</sup> 35 Же иѡок<sup>д</sup> <sup>7</sup> ёре пѡѡт ерпрепи 10  
 пак <sup>7</sup> нем пекїѡт иагаѡс <sup>7</sup> нем ппїпа еѡтаб прес-  
 тапѡ <sup>7</sup> Отор помоотсіос немак <sup>7</sup> ша епер. амнп = <sup>7</sup> : -  
 VI. 36 Пай де ётасжотот <sup>7</sup> асепкот рїжен пїрѡс <sup>7</sup> аскаѣ  
 мпесро епепсѡтир <sup>7</sup> отор жеп їотнот <sup>7</sup> асѣ мпеспїпа  
 езри епесхїх <sup>7</sup> : 37 Пезац пнї <sup>7</sup> апок петрос нем їѡ- 15  
 аппис <sup>7</sup> же хѡлем ммоѡтп <sup>7</sup> асѡл псѡма итамат <sup>7</sup>  
 р. [лє] мпанѣше пнї ебол зарѡтп <sup>7</sup> | 38 Алон де аптѡтнот <sup>7</sup>  
 апкосс <sup>7</sup> инаѡс <sup>7</sup> ката фрїѣ етаѡтарсарпн <sup>7</sup> 39 Нѡс  
 де пѡс <sup>7</sup> аїсѡтпн<sup>с</sup> птегхїх ебол <sup>7</sup> епса иѣапатоли <sup>7</sup>  
 аїпї<sup>г</sup> пап <sup>7</sup> пѣ<sup>с</sup> мѡаї <sup>7</sup> лнт <sup>7</sup> етрѡтт <sup>7</sup> нем рансѡи- 20  
 потї<sup>г</sup> <sup>7</sup> ебол жеп пїпаразїсѡс пте потпоц <sup>7</sup> 40 Палп он  
 аїкет ррац <sup>7</sup> аїпї пѣ пѡал пѡїт <sup>7</sup> ебол жеп отѡ  
 ижѡїт <sup>7</sup> ета їѡромпї : їпї ипѡе <sup>7</sup> ебол пжнтс <sup>7</sup> шате-  
 ємї <sup>7</sup> же а пѡс пай мпїкосмос <sup>7</sup> 41 Етаптнїтот епессѡма  
 еѡтаб <sup>7</sup> пезац пнї <sup>7</sup> же петрос паёпископос <sup>7</sup> қал 25  
 итесафѣ<sup>г</sup> рї текпарѡтѡї<sup>г</sup> <sup>7</sup> же пѡок не тафѣ иѣеклїсїа  
 мепепсѡї <sup>7</sup> 42 Іѡанпис рѡц : мареққал ппесѡалаѡх <sup>7</sup> рї

<sup>а</sup> lin. sup. і rubr. script.    <sup>б</sup> punct. sup. м prim. ut vid.    <sup>с</sup> lin.  
 sup. м ut vid.    <sup>д</sup> иѡок не    <sup>е</sup> punct. sup. қ ut vid.  
<sup>г</sup> punct. sup. і prim. rubr. script.    <sup>с</sup> lin. sup. п ut vid.    <sup>б</sup> pr. man.  
 итегѡфѣ sed c ex q mut.    <sup>г</sup> rec. man. del. от

Spread them on this bed. <sup>30</sup>And when we had spread them, He said to His mother, Haste thee, O thou queen of all women, enter these; and rest thee from the grief and the trouble and the groaning. <sup>31</sup>Enter thou into the joy and eternal gladness. cf. Mt xxv  
21, 23

<sup>32</sup>And she arose, and spread forth her hands, and said<sup>a</sup> this prayer, <sup>33</sup>Adonai, Eloï, Sabaoth, Messias, Rabba, Emmanuel, receive me, my Son, in this very hour. <sup>34</sup>Let the royal doors of Thy holy courts be opened before me, that I may enter in cf. Ps  
cxvii 19 by them, and worship before Thee, my Master. <sup>35</sup>For it is to Thee that the glory is due<sup>b</sup>, and to Thy good Father and the Holy Ghost, giver of life and of one essence with Thee, for ever. Amen.

VI. Now when she had said these things, she lay down on the garments, and she turned her face to our Saviour, and straightway she commended her spirit into His hands. cf. Le  
xxiii 46 <sup>2</sup>He said to me, *even* to me Peter and to John, Make haste, shroud the body of My mother before I go away from you. <sup>3</sup>And we arose, and prepared her well for burial, even as He commanded. <sup>4</sup>And He, the Lord stretched out His hand eastwards, and brought us three flourishing<sup>c</sup> branches of palm, and perfumes from the Paradise of delight<sup>d</sup>. <sup>5</sup>Again He turned cf. Ge iii  
23 His face, and brought three branches of olive from an olive tree, from which the dove brought to Noah, that he might cf. Ge viii  
11 know<sup>e</sup> that the Lord had mercy on the world. <sup>6</sup>When we had placed them on her holy body, He said to me, Peter, My bishop, bear her head on thy shoulder; for thou art the head of the Church after Me. <sup>7</sup>John also, let him bear her feet on his shoulder; for I have sanctified him from *the time* cf. Je i 5

<sup>a</sup> Lit. gave

<sup>b</sup> The MS has *For Thou art—the glory is due to Thee*

<sup>c</sup> Or fresh

<sup>d</sup> Or gladness

<sup>e</sup> Or until he knew

τεϥπαροτῆι<sup>a</sup> 7 же αἰτοτῆοϥ 7 ιςκεπ εϥχῆ κеп өпexи 7  
<sup>8</sup>Πаре пρωotti μοшш етрн 7 отор пρiδmи πтотмошш  
 ёфарот 7 ката петсше 7 <sup>9</sup>Пошш κеп отсемпн 7 пем  
 откатастасис 7 атөпe pимн 7 ρи ωш ёһол 7 же ις пзат-  
 памис<sup>b</sup> нте пифиотῖ 7 сеерρтмнос δακωтeп - | <sup>10</sup>Ке кар 5  
 тетепсωотп ρωтeп 7 мпжωпт нпвархнеретс 7 пем тκαгiα  
 мпшлoл тирϥ мфепетс нте пшотдaг 7 ёзотп ёрог 7 пем  
 тамат - <sup>11</sup>Ἀλλα ποтсoшп παόρi ёратϥ ап 7 фпаалтот<sup>c</sup>  
 мһеλλе 7 шатотсотeп пiωот нте тамеопотῖ 7 нсeтωот  
 пни 7 пем пaгωт παγαθoс 7 пем пппᾶ ёоотаῖ = - 10  
<sup>12</sup>Ἀλιотῖ<sup>d</sup> отп мпсωма нте тамат ёоотаῖ 7 плнп χαϥ  
 κеп фсλн нiωпн 7 шoам ммос 7 отор мотп ерос κеп  
 ραппросетχн 7 ша фпeи<sup>e</sup> пте тесαпaλтмψic<sup>f</sup> 7 <sup>13</sup>Ἐγ  
 пeрoот 7 фпнот 7 пем тесмаκαгiα мψтχн<sup>g</sup> 7 нтаагс  
 нотaг : пем пессωма 7 нтаoлс епифиотῖ κеп отωот 7 15  
 δатeп пaгωт παγαθoс 7 пем пппᾶ ёоотаῖ 7 <sup>14</sup>Наг дe 7  
 етаϥжотот аϥт пaп нтeργiρннн 7 аϥше пaϥ епшωг  
 епифиотῖ κеп отωот 7 аϥтнис 7 пaωроп мпeϥiωт 7 пем  
 пппᾶ ёоотаῖ еϥжω ммос 7 <sup>15</sup>Хе ω пaгωт παγαθoс 7  
 σг птотт<sup>h</sup> птψтχн нтамаκαгiα ммат 7 | oаг ётaсшωп<sup>i</sup> 20  
 ёрос мпекмопoгeпнс ншнри κеп пикoсmос 7 <sup>16</sup>бг нтот  
 мпекерфeи<sup>j</sup> ёоотаῖ фaг ётаϥшωпн ммапотор мпекпᾶ  
 ёоотаῖ 7 етe oаг тe oметотaг 7 нте фмeопотῖ 7 <sup>17</sup>бг  
 нтот 7 ω пaгωт παγαθoс 7 мпiḡатoс 7 фн ётаϥшωп ёроϥ  
 мпнχρωм 7 нте фмeопотῖ 7 отор мпeϥρωκρ 7 <sup>18</sup>Τερ- 25  
 προσφepип пaк ω пaгωт 7 потaωроп мḡαcгiλиkоп мфoот 7

<sup>a</sup> rec. man. del. от<sup>b</sup> punct. sup. м ut vid.<sup>c</sup> ёратϥ

ап 7 т sup. ras. pr. man.

<sup>d</sup> punct. sup. ι prim. ut vid.<sup>e</sup> / sup. ι rubr. script.<sup>f</sup> c 1<sup>o</sup> sup.<sup>g</sup> Ἐγ ut vid., sed cf. supra v 25<sup>h</sup> птотт fortasse pr. man., т 3<sup>o</sup> sup. ras.<sup>i</sup> ётaсшωпн<sup>j</sup> κ ex p mut. pr. man. ut vid.

*that* he was in the womb. <sup>8</sup>Let the men go before, and the women go behind, as is fitting<sup>a</sup>. <sup>9</sup>Go in order and in calmness without weeping and crying out; for behold the powers of the heavens sing hymns before you. <sup>10</sup>For also ye know the anger of the chief priests and the malice of all the murderous nation of the Jews against Me and My mother. <sup>11</sup>But their counsel shall not stand. I will make them blind, that they may know<sup>b</sup> the glory of My godhead, and glorify Me and My good Father and the Holy Ghost. <sup>12</sup>Take up therefore the body of My holy mother. Place it moreover in the stone coffin. Shut it, and abide by it in prayers until the time appointed for her assumption. <sup>13</sup>*In* two hundred and six days I will come with her blessed soul, and make it one with her body, and I will take her<sup>c</sup> to the heavens in glory *to be* with My good Father and the Holy Ghost.

<sup>14</sup>Now when He had said these things, He gave us His peace, and went up to the heavens in glory, and gave her<sup>c</sup> as a gift to His Father and the Holy Ghost, saying, <sup>15</sup>O My good Father, receive from Me the soul of My blessed mother, who received Thine only begotten Son in the world. <sup>16</sup>Receive from Me Thy holy temple, which was a dwelling place of Thy Holy Ghost, even the unity of the Godhead. <sup>17</sup>Receive from Me, O My good Father, the bush which received the *cf. Ex iii 2* fire of the godhead and was not burnt. <sup>18</sup>I offer Thee, O My Father, a royal gift to-day, even the soul of My virgin mother.

<sup>a</sup> Or *customary*<sup>b</sup> Or *until they know*<sup>c</sup> Or *it* (i.e. the soul)



"I bring in unto Thee to-day, O My good Father, her who is better than the ark of old; for Thou didst save the whole world by My being in her, Thy coessential Son. "To-day is a day of joy to Me, O My Father, the Almighty; for My mother cometh to Thee, arrayed and adorned with good deeds. "The angels rejoice with Me to-day, O My good Father, as they see Me rejoicing<sup>a</sup> with My virgin mother, who cometh to them arrayed in heavenly garments. "The archangels sing Our praise to-day, O My good Father, singing the befitting song, "Glory to God in the highest, and peace cf. Lc i 43; ii 14; at<sup>b</sup> the coming unto us of the mother of our Lord. "The xxx 88 Cherubim and the Seraphim give<sup>c</sup> their doxology of praise cf. Is vi 2, 3; Ap iv 8 for this joy to-day, saying, "Holy, holy, holy art Thou, Lord, Sabaoth: holy is Thy temple, Thy cherubic throne. "Who cf. Ps xvii 11; lxxxix 2 shall see Me to-day rejoicing, O My good Father, and not rejoice with Me? For this is at once My temple and My throne.

"Now when the good Son had said these things unto the good Father, straightway the soul of the Virgin also heard the gentle<sup>d</sup> voice of the Holy Trinity, saying, "Come unto Us, cf. Mt xxv 21, 23, 34 thou that art blessed of Us, inherit with Us the joy eternal, unspeakable. "Then it also, *even* the soul of the Virgin, worshipped the Holy Trinity, saying, "Better is a day in Thy cf. Ps lxxxiii 11 courts than thousands. I had rather dwell<sup>e</sup> in Thy courts, my Master. "And again, Thy Holy Ghost hath brought me to cf. Ps v 8; xlii 3; lxxvii 54; cxlii 10 this holy mountain. Therefore I will go in unto Thy holy

<sup>a</sup> Or *being glad*    <sup>b</sup> Or *to*    <sup>c</sup> The MS has *were giving*    <sup>d</sup> Or *sweet*

<sup>e</sup> Lit. *I chose me to dwell*





place, and will worship at Thy temple, O Thou\* whom my cf. Cant i 7  
soul loveth. <sup>2</sup>When she had said these things, she was in  
joy unspeakable, in the place whence grief has fled away, cf. Is xxxv  
10; Lk 11  
being in the glory of the Trinity.

VII. And we also, the apostles, bare her holy body; and  
we went forth with it, with those who were assembled unto  
us, in order and calmness, taking it to the field of Jehosha-  
phat. <sup>2</sup>We came to an assembly of the Jews, assembled one  
with another. <sup>3</sup>When they saw us going quietly and silently,  
they spake one with another, *saying*, 'What is this corpse, or  
who are these that bear it? For they go in such calmness.  
<sup>5</sup>This is a new custom, which is not in Israel. <sup>6</sup>And one of cf. Mt ix  
33  
them, being a Galilean and knowing the apostles well, answered:  
the Holy Ghost came down upon him, and he said to them,  
<sup>7</sup>This corpse that is borne, this is the body of Mary, the  
daughter of Joakim and Anna, who bare Messias, which is  
Christ. <sup>8</sup>He it was who healed your sick, and gave light to  
your eyes, and raised your dead. <sup>9</sup>We believe that as He  
raised your dead, He will raise His mother also, and will  
take her to the heavens with Him. <sup>10</sup>And the Jews when  
they heard, said in confusion, What shall we do? Behold cf. Jn xi  
47  
the error is among us still, as we see it in this *fellow* who  
speaks with us now. <sup>11</sup>But let us make haste, and kindle a  
fire, and burn her body. <sup>12</sup>Else, if we let this be buried in cf. Jn xi  
47, 48  
our borders, there will appear from it signs and wonders, and



many will be assembled to it and believe on Him: <sup>13</sup>and they will be numbered unto the Romans, and they will have dominion over our cities, and will humble our nation. <sup>14</sup>Now when they had hastily said these things, they kindled a fire and torches, and went out behind them, to burn the holy body of the blessed Virgin. <sup>15</sup>But the apostles, when they saw that which was come to pass, a fear of man<sup>a</sup> took hold of them; and they put down the bier, and fled.

<sup>16</sup>And the lawless Jews, when they approached the bier, a mist and a darkness came upon them; they became <sup>cf. Ac xiii 11</sup> blind, and there was no one to lead them by the hand.

<sup>17</sup>The fire also which they prepared, to burn the body of the holy Virgin in it, smote many of them: <sup>18</sup>even as the Holy Ghost said by the mouth of David the prophet in the eighty-first Psalm, <sup>19</sup>They knew not, neither did they understand; <sup>Ps lxxxi 5</sup> they go in darkness. There shall come upon them coals of <sup>cf. Ps cxxxix 11</sup> fire on the earth. <sup>20</sup>Then they cried out, saying, Woe to us,

O our Master Christ; for we have sinned against heaven, <sup>cf. Le xv 18, 21</sup> and before Thee. Forgive us, for we are children<sup>b</sup> of Abra-

ham. <sup>21</sup>If Thou givest us the light of our eyes, we will know the glory of Thy godhead, and we will believe on Thee and on Thy virgin mother; for she is our sister. <sup>22</sup>Now when they said these things, Christ was moved with compassion for them, and set them free from their blindness and their error. <sup>23</sup>Many of them were numbered unto us, and glorified the Holy Trinity. <sup>24</sup>And we returned to Jerusalem, glorifying God for His good favours. <sup>25</sup>And we went<sup>c</sup> many times to

<sup>a</sup> Lit. *mankind*

<sup>b</sup> Or *sons*

<sup>c</sup> Or *had gone*

p. [мг]  
VIII.

ἡδὴν<sup>а</sup> 7 епжѡк еѡл прѡпрѡс 7 нем рѡпсмот 7 ётер-  
 препн мѣтѣ 7 ша пѣроот 7 нте тесапалтмѡс еттаһотт |  
 1 Асшѡпи ѡе етатжѡк еѡл 7 нже<sup>а</sup> псѣ<sup>б</sup> пероот 7 аптѡ-  
 отпот тирот 7 апше нап рѡжен пѡлтмѡпѡп еѡтаѡ 7  
 прѡпароттѣ псѡт . ѡе . ммесоттн 7 нтоотѣ псѡт пѣ 7 5  
 2 Апер пѣжѡрѣ тѣрѣ ёпѡи ншрѡис 7 епмнн етпрѡсѣтхн х  
 3 ѡеп ахп ї ѡе пте пѣжѡрѣ 7 апсѡтем ёрѡпѡараѡѡ 7  
 нем рѡпсми нте отешлнлотѣ 7 Отхѡрос пѡттелѡп 7  
 етпнот ёпеснт рѡжен пѡтаѡс 7 4 Иа он 7 ѡатѣ пѡтм-  
 пѡѡс 7 еѡнемнем ётеѡтѡара<sup>а</sup> 7 еѡжѡ ммос 7 же тѡпн 10  
 пѡс ёпекмѡтѡп 7 пѡок нем фѣтѡтѡс 7 нте пма еѡтаѡ  
 нтак 7 : - 5 Ёеп фотпѡт<sup>а</sup> 7 а пма тѣрѣ мор нхрѡм 7  
 6 аѡотѡпѣрѣ нже пѡс рѡжен пѡрѡма нхерѡтѡм 7 ере  
 тѡтхн нтпарѡенѡс рѡмѡ ѡеп кепѣ 7 ессѡтѡѡ<sup>а</sup> 7 ѡеп  
 тѣстѡлн нпѡтѣ 7 7 Анон ѡе 7 апроѡт ёпеснт 7 рѡтѣ 15  
 фѡтѣ 7 апер мѣрнѣ прѡпреѡмѡтѣ 7 8 ётаѡтѡпѡстѣп 7  
 р. ма аѡѡѡ еѡл рѡроп нтѣрѡтѣ | 9 Ёпѡжѡ ммос нап пѣ 7 же  
 хѣре пѡснѡт<sup>а</sup> ммѡс 7 нем пѡпарѡенѡс еѡнемѡтѣп 7  
 Тѣпѡнпѡт птѣтѣпѡт ёпѡт пѡтамѣ 7 10 Пѡлп аѡмѡтѣ  
 рѡжен фѣлн 7 еѡжѡ ммос 7 же тѡпн ѡеп пекѣпѡт 7 ѡ 20  
 псѡма еѡтаѡ 7 ётаѡшѡпи пнн пѡтерѣѣ 7 Ариѡорп  
 птѣкѡтхн<sup>а</sup> 7 ѡѡ етасшѡпи пнн 7 пѡтсктнн мми 7  
 11 Тѡпн х ѡ псѡма 7 прѣѡмѡт кѡта тѣфѣтсѡс 7 Ариѡорп  
 птѣкѡтхн пѡѡмѡт 7 рѡпѡ птѣшѡпи пѡѡмѡт тѣрк 7  
 пѡѡтѣтѣ ётхѡра нпн ётѡпѣ 7 12 Тѡпн х ѡ псѡма 7 ёте 25  
 шѡѡѡѡ еѡл 7 птѣѡтѡко кѡта фѣтсѡс 7 Ариѡорп птѣк-  
 ѡтхн ёпѡтѡко 7 шѡпи тѣрк ёпѡтѡко 7 отѡр пѡтѡѡ

<sup>а</sup> punct. sup. κ ut vid.

<sup>б</sup> πн . σѣ

<sup>в</sup> punct. sup. ϣ ut vid.

<sup>д</sup> пѡт sup. post. man. rubr. script.

<sup>е</sup> κ sup. с sec. rec. man.

<sup>ж</sup> lin.

parv. sup. с rubr. ser. ut vid.

<sup>з</sup> punct. sup. τ ut vid.

the place wherein we left the bier, accomplishing songs and praises befitting God, until the day of her glorious<sup>a</sup> assumption.

VIII. And it came to pass when the two hundred and six days were fulfilled, we all arose and went to the holy remains, on the evening of the fifteenth of Mesoure, which is<sup>b</sup> on the morning of the sixteenth. <sup>2</sup>We spent the whole night watching and continuing steadfastly in prayer. <sup>3</sup>Now <sup>cf. Col iv 2</sup> at the tenth hour of the night we heard thunderings and voices of shouting—a choir of angels coming down upon the tomb. <sup>4</sup>Then also David the singer *was* striking his harp, saying, Arise, O Lord, unto Thy rest; Thou and the ark of <sup>Ps cxxxix 8</sup> Thy holy place. <sup>5</sup>Straightway the whole place burned with fire. <sup>6</sup>And the Lord appeared on the chariots of Cherubim, <sup>cf. Ps xvii 11; Sir xxviii 4</sup> the soul of the Virgin seated in His bosom, wrapped in His <sup>xxix 8</sup> divine robe. <sup>7</sup>And we fell down through fear, and became <sup>cf. Mt xxviii 4</sup> as dead men. <sup>8</sup>He raised us, and took away from us fear<sup>c</sup>. <sup>9</sup>And He said to us, Hail, My brethren *and* members and the virgins who are with you: arise and see the glory of My mother.

<sup>10</sup>Again He called over the coffin, saying, Arise from thy sleep, O thou holy body, which was to Me a temple: wear thy soul, which was to Me a true tent. <sup>11</sup>Arise, O thou body, that dies according to its nature: wear thy deathless soul, that thou mayest be altogether deathless, and that I may take thee to the land of the living. <sup>12</sup>Arise, O thou body, which dissolves and becomes corrupt according to nature: wear thine incorruptible soul. Be altogether incorruptible

<sup>a</sup> Or *honourable*

<sup>b</sup> Lit. *it is*

<sup>c</sup> Or *the fear*



and indissoluble unto *the* ages of the ages. <sup>12</sup>Arise. Why <sup>cf. Mt</sup> sleepest thou yet in the earth? Array thyself with thy soul, <sup>xxvi 45,</sup> and come to the heavens with Me, unto My good Father and <sup>46; Mc</sup> the Holy Ghost; for They long for thee. <sup>xiv 41, 42;</sup> <sup>Lc xxii 46</sup> <sup>14</sup>Arise, O thou holy body, from which I built Me My flesh in a manner incomprehensible<sup>a</sup>: wear thy soul which was to Me a dwelling place. <sup>15</sup>Arise, O thou that art free: wear the freedom of all the world, through which I have redeemed all that I have made. <sup>16</sup>Arise, O thou holy body: be joined to the blessed soul. Receive from<sup>b</sup> Me Thy resurrection before the whole creation. <sup>17</sup>The inhabitants of heaven will be amazed, when they see thee arrayed with thy soul, even *with* immortality. <sup>18</sup>They will say one to another, Who is this that hath received his resurrection before the whole creation, arrayed and adorned thus? <sup>19</sup>Peradventure this is the house of the Lord, this is <sup>cf. Ge</sup> the gate of heaven. <sup>xxviii 17</sup> <sup>20</sup>Let us sing praise to our God herein, for the Lord loveth it more than all the dwelling of Jacob; <sup>cf. Ps</sup> which is the choir of the saints. <sup>lxxxvi 2</sup> <sup>21</sup>My Father Who liveth and <sup>cf. Jn vi</sup> the Holy Ghost will embrace thee and salute thee; for thou <sup>57</sup> wast a dwelling place of Their unity by nature. <sup>22</sup>The four <sup>cf. Ap iv 6,</sup> living creatures with the six wings, full of eyes on all sides, <sup>8</sup> which are chariots *and* thrones<sup>c</sup> of the Trinity, will be amazed in that hour, as they see thee arrayed and adorned in the glory of My godhead. <sup>23</sup>They will say, Whence is this body from the earth, wearing this soul before the time of the judgment; resting beneath<sup>d</sup> this tent, this that is

<sup>a</sup> Lit. in an incomprehensibleness  
thrones

<sup>d</sup> Or by

<sup>b</sup> Or through

<sup>c</sup> Or chariot

отор еомер 7 перотр апон 7 тепемі ап: у \*Тепсвотн  
 ммон: мип ммон 7 еа пѡс ѡаміон 7 мппа ішар 7  
 пхрѡм 7 \*рнпне тепрѡѡс 7 іпперо 7 мип ммон 7 деп  
 пептер 7 еѡе пѡот 7 іте теѡмеѡпотѣ 7 ітепшѣпатен  
 ап 7 ептрѣ мпѡот іте теѡмеѡпотѣ 7 \*Знппе 7 іс фал 5  
 р. [мз] отсѡма пе еѡол деп пѣри 7 ѡмип | епатшмотн ероѣ 7  
 Отор ѣѡнт ммоѣ 7 епатѡнт ероѣ 7 \*ѣѣмотē 7 ѣсел-  
 сѡл ѣѡлр деп пѡот іѣтріас 7 \*Лопон тѡпк 7 ітек-  
 рѡтп ѣтекетотѡі іте шорп 7 же ѣѡри пак 7 ѡ фн  
 IX. етсмонт 7 перфеі<sup>а</sup> ітнѣх<sup>х</sup> <sup>1</sup>Наі еѣѣѡтот 7 рнжен ѣсн 10  
 іѡп: іже пѡс. деп ѣотпот 7 асѡтп 7 же отн пѡсш-  
 ѡамнотт пе 7 мѣрнѣ іѣѣѡтос іте пѡē 7 мпснот 7 ете  
 мпе рлі шотпн ммос 7 еѡнл еѣѣ 7 фн еѣѣѡѡм ммос  
 мпснот 7 <sup>2</sup>Сатотѣ 7 аѣтѡпѣ іже псѡма 7 іте ѣпарѡепос  
 ісемпн 7 Аѣрамаѡнх 7 етеѣѣѣх<sup>б</sup> мип ммоѣ 7 15  
 мѣрнѣ. ° псѡп і 7 еѣѣ еѡол деп пшеммо 7 отор  
 атеротѡі 7 нем потѣрнот 7 <sup>3</sup>Сатотѣ 7 аѣі еѡмнѣ іже  
 пѣтмпѡѡс ѡѡѣ 7 деп ѣотпот<sup>д</sup> еѣеммат 7 Аѣкм  
 етеѣѣѡѡра еѣѡ ммос 7 <sup>4</sup>Же отпѡі нем отмеѡмн аѣі  
 р. мн еѡол еѣреп потѣрнот. | Отѡікеѡстнѣ 7 нем отѣрнпн 7 20  
 аѣшептотот іппотернот 7 <sup>5</sup>Наі ѡе еѣѣѡпн 7 аѣше  
 пѡѣ епшѡі епѣнотѣ 7 еѣсмот ероп 7 нем мн еѡпѡмш  
 іѡа пѣпѡмос еѣѡ ммос 7 <sup>6</sup>Же ѣрнпн пѡтѣп пѡшѣр  
 ммѡлос 7 <sup>7</sup>ѣрнпн мпѡѡѡс 7 еѣѣѡпн мѡпѡтор 7  
 мпсѡма іѡѡмат 7 <sup>8</sup>Отор ѣпѡѡ мпѡсмот нем пѡѣмот 7 25  
 нем ѡѡѡм мѡѡт ѡѡ епер 7 Аѣѡѡѡр деп ппѡѣѣ  
 етсѡтѡп 7 псѣѡѡт пн деп ѡметѡѡі 7 пѡѡѡрѣ 7

<sup>а</sup> р sup. rubr. sor.<sup>б</sup> етеѣѣѣх етеѣѣѣх (corr. del. етеѣѣѣх)

° punct. ut vid.

<sup>д</sup> ѣотпотнот (rec. man. del. пот sec.)



fearful and full of shuddering<sup>a</sup>? We know not. <sup>a</sup>As for ourselves we know that we are made by the Lord spirit <sup>cf. Ps cxxxiv 4; He i 7</sup> and<sup>b</sup> flame of fire. <sup>a</sup>Behold we cover our faces with our <sup>cf. Is vi 2</sup> wings for the glory of His godhead: we cannot look at all at the glory of His godhead. <sup>a</sup>Behold this is a body from the earth, and it abides by Him that none can abide by, and approaches Him that none can approach unto. <sup>a</sup>It is <sup>cf. 1 Tim i 16</sup> bright<sup>c</sup>, and is adorned and is arrayed in the glory of the Trinity. <sup>a</sup>Now arise and be joined to thy former unity, for I wait for thee, O thou that wast made a temple of Mine.

IX. When the Lord had said these things over the coffin of stone, straightway it opened: for it was shut even as the ark of Noah aforetime, which no one could open save God, who shut it aforetime. <sup>a</sup>Forthwith the body <sup>cf. Ge vii 16</sup> of the honourable Virgin arose, and embraced its own soul, even as two brothers who are come from a strange country, and they were united one with another. <sup>a</sup>Forthwith the singer David came into the midst in that hour, and struck his harp, saying, 'Mercy and truth are come forth to meet <sup>Ps lxxxiv 11</sup> one another; righteousness and peace have saluted one another. <sup>a</sup>Now when these things had come to pass, He went up to the heavens, blessing us and those who shall walk <sup>cf. Le xxiv 51</sup> after His law, saying, 'Peace *be* unto you, My friends *and* members. 'Peace *be* unto the sepulchre, which was a dwelling place of the body of My mother. <sup>a</sup>And I will set My blessing and My grace and My power there for ever; if they abide in the right faith, and glorify Me in an indivisible

<sup>a</sup> Or amazement<sup>b</sup> Or of<sup>c</sup> Or It glitters

\*Τριτηκη η̅πη̅ ε̅πα̅νω̅κ̅ ε̅βολ̅ η̅ς̅νο̅τ̅ π̅ι̅β̅εν̅ μ̅πε̅ρ̅φ̅με̅τ̅ι̅  
 η̅τα̅μα̅τ̅ γ̅ δ̅εν̅ ο̅τ̅η̅ι̅ γ̅ η̅ε̅μ̅ ο̅τ̅ρ̅α̅ι̅ : γ̅ - <sup>10</sup>Η̅θ̅ος̅ ρ̅ω̅ς̅  
 τε̅π̅ο̅ς̅ γ̅ ο̅το̅ρ̅ τε̅π̅π̅ρο̅σ̅τα̅τι̅ς̅ ε̅τ̅ς̅ο̅π̅ γ̅ α̅ς̅ς̅μο̅τ̅ ε̅ρ̅ο̅π̅ γ̅ α̅π̅η̅ι̅  
 ε̅π̅πα̅τ̅ ε̅ρ̅ω̅τ̅ γ̅ <sup>11</sup>Α̅λ̅λ̅α̅ τ̅ς̅μ̅η̅ η̅π̅υ̅α̅τ̅η̅μ̅ι̅ς̅ ε̅τε̅ρ̅η̅τ̅μ̅ο̅ς̅  
 δ̅α̅χ̅ω̅τ̅ γ̅ πα̅ς̅ς̅ε̅π̅ε̅ν̅ δ̅εν̅ η̅ε̅μ̅α̅σ̅η̅ γ̅ ε̅ς̅ω̅ μ̅μ̅ο̅ς̅. <sup>12</sup>η̅ε̅ <sup>5</sup>  
 α̅λ̅λ̅η̅λο̅τ̅ι̅\* γ̅. . Α̅π̅ο̅τ̅ι̅ γ̅ μ̅π̅ο̅ς̅ γ̅ πο̅τ̅ω̅τ̅ γ̅ η̅ε̅μ̅ ο̅τ̅α̅ι̅ο̅ γ̅  
 Α̅π̅ο̅τ̅ι̅ μ̅π̅ο̅ς̅. πο̅τ̅ω̅τ̅ μ̅πε̅ρ̅α̅π̅ ε̅ο̅ο̅τ̅α̅η̅' α̅λ̅λ̅η̅λο̅τ̅ι̅α̅ |  
 p. mē <sup>13</sup>Α̅π̅ο̅τ̅ι̅ μ̅π̅ο̅ς̅ γ̅ η̅π̅υ̅η̅ι̅ η̅τε̅ ϕ̅τ̅ γ̅ ο̅το̅ρ̅ ρ̅ω̅ς̅' η̅ο̅τ̅ω̅τ̅  
 δ̅εν̅ πε̅ρ̅ε̅ρ̅φε̅ι̅ ε̅ο̅ο̅τ̅α̅η̅ γ̅ α̅λ̅λ̅η̅λο̅τ̅ι̅α̅ γ̅ <sup>14</sup>Τ̅ο̅τε̅ α̅πο̅ν̅ α̅π̅-  
 κα̅τ̅ γ̅ η̅ε̅ μ̅φ̅ο̅ο̅τ̅ α̅τ̅η̅ι̅ μ̅π̅ο̅τ̅ρο̅ γ̅ η̅ρα̅π̅πα̅ρ̅ο̅ε̅ν̅ο̅ς̅ γ̅ <sup>10</sup>  
 τ̅ψ̅υ̅τ̅χ̅η̅ : η̅ε̅μ̅ η̅ς̅ω̅μα̅ ε̅τα̅τε̅ρο̅τ̅α̅ι̅ γ̅ <sup>15</sup>α̅ρ̅χ̅ο̅ς̅ η̅ε̅ ρ̅ι̅φ̅α̅ρο̅τ̅  
 μ̅μ̅ο̅ς̅ γ̅ ε̅τ̅ε̅ι̅π̅ι̅<sup>d</sup> πα̅ρ̅ ε̅δ̅ο̅τ̅η̅' η̅π̅ε̅ς̅κ̅ε̅ψ̅φε̅ρ̅ι̅ τ̅η̅ρο̅τ̅ γ̅ ε̅τε̅  
 η̅ε̅ς̅π̅ρα̅γ̅ι̅ς̅ ε̅ο̅ο̅τ̅α̅η̅ γ̅ <sup>16</sup>Ο̅το̅ρ̅ πα̅ι̅ρ̅η̅τ̅ γ̅ α̅π̅κο̅τ̅τε̅ν̅ ε̅ι̅λ̅η̅μ̅ γ̅  
 X. επ̅τ̅ω̅τ̅ γ̅ ο̅το̅ρ̅ επ̅σ̅ε̅π̅ρο̅μ̅ο̅τ̅ η̅τε̅ η̅ο̅ς̅ γ̅ <sup>1</sup>Ι̅ς̅ πα̅ι̅ μ̅ε̅ν̅ α̅π̅-  
 χο̅το̅τ̅ ψ̅α̅ πα̅ι̅μα̅ γ̅ ε̅πο̅τ̅ω̅η̅ρ̅ η̅ω̅τε̅ν̅ ε̅βολ̅ γ̅ η̅π̅υ̅α̅ρε̅α̅ γ̅ <sup>15</sup>  
 ε̅ο̅μ̅ε̅ρ̅ η̅ρ̅μο̅τ̅ γ̅ η̅τε̅ τα̅λ̅α̅τ̅ι̅α̅' μ̅πα̅ρ̅ο̅ε̅ν̅ο̅ς̅ γ̅ θ̅α̅ι̅ ε̅τ̅ψ̅ο̅π̅ πα̅π̅  
 η̅ψ̅ο̅τ̅ψ̅ο̅τ̅ γ̅ δ̅α̅ η̅ε̅ε̅ν̅ο̅ς̅ τ̅η̅ρ̅ε̅ η̅π̅υ̅ρ̅ω̅μ̅ι̅<sup>e</sup> γ̅ <sup>2</sup>Λ̅ο̅ι̅πο̅ν̅' ε̅ε̅μ̅η̅ψ̅α̅  
 πα̅π̅ ρ̅ω̅π̅ γ̅ α̅πο̅ν̅ δ̅α̅ ο̅το̅π̅ η̅ι̅β̅εν̅ γ̅ ε̅τα̅τ̅ς̅ο̅τε̅ν̅ η̅ε̅ς̅ρο̅μ̅ο̅τ̅ γ̅  
 ε̅ο̅ρε̅π̅ι̅π̅ι̅ πα̅ς̅ ε̅δ̅ο̅τ̅η̅ γ̅ δ̅εν̅ πα̅ι̅ε̅ρ̅ο̅ο̅τ̅ η̅ρα̅πο̅τ̅τα̅ρ̅ : ε̅τ̅μ̅η̅ψ̅α̅  
 η̅τ̅μ̅ε̅τα̅πο̅ι̅α̅ γ̅ η̅πο̅τ̅α̅ι̅ η̅πο̅τ̅α̅ι̅ κα̅τα̅ τε̅ρ̅χ̅ο̅μ̅ γ̅ <sup>20</sup>

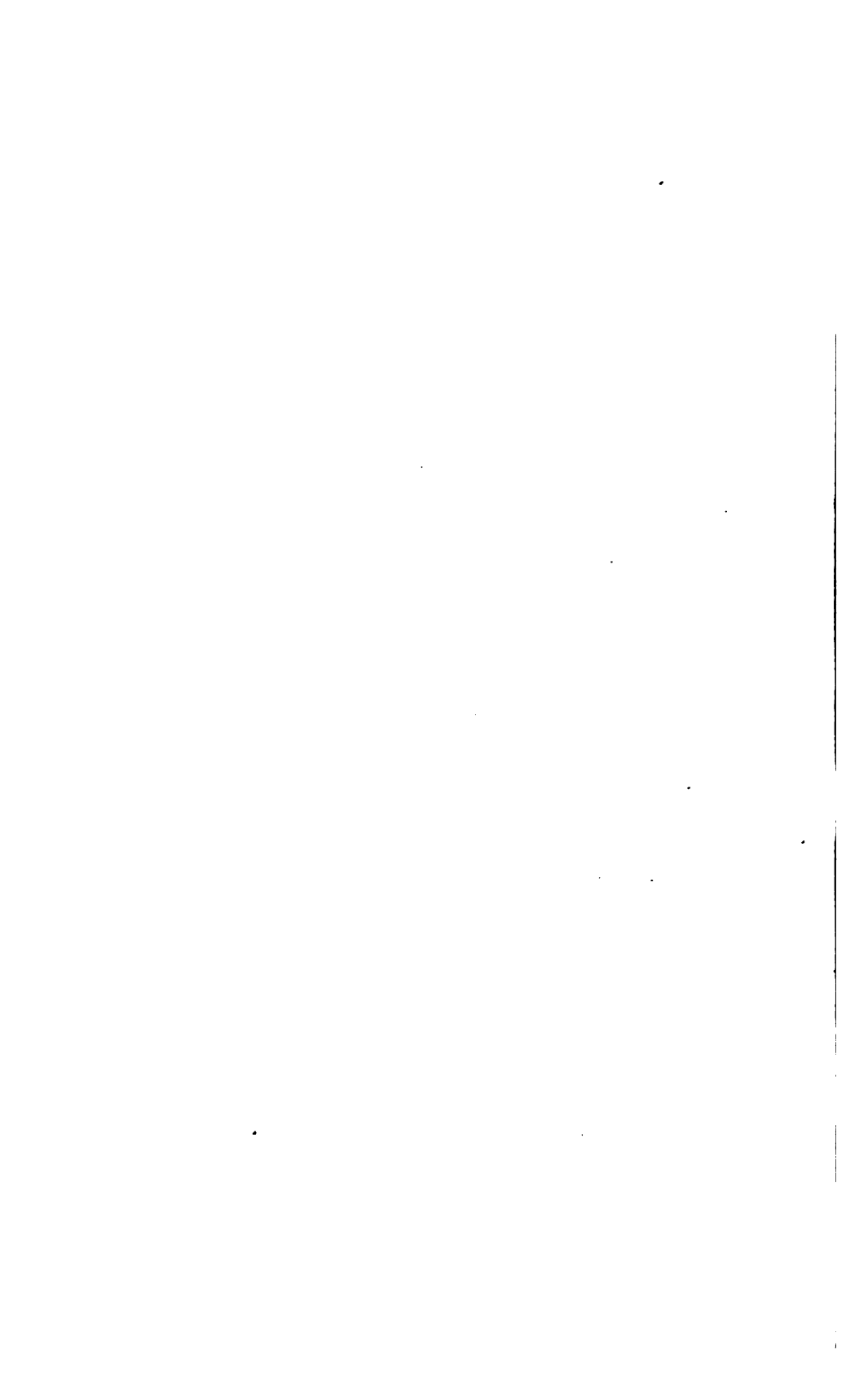
\* rec. man. add. a sup.    b post hoc verb. rubr. lin. add.    c punct.  
 sup. c ut vid.    d punct. sup. e pr. et sec. ut vid., ' sup. i pr.  
 rubr. script.    e punct. sup. t ut vid.    f punct. sup. i sec. ut vid.  
 g punct. sup. n prim. ut vid.

unity. <sup>9</sup>Peace *be* unto those who shall accomplish always the memorial of My mother in mercy and judgment. <sup>10</sup>She also, *cf.* Ps c 1 at once our Lady and our succourer, blessed us: and we saw them no more. <sup>11</sup>But the voice of the powers that sang hymns before them was sounding in our ears, saying, <sup>12</sup>Alleluia. Bring to the Lord glory and honour; bring to *cf.* Ps the Lord honour to His holy name. Alleluia. <sup>13</sup>Bring to <sup>xxviii 1,</sup> 2, 9 the Lord the sons of God, and sing glory in His holy temple. Alleluia. <sup>14</sup>Then we understood that to-day there were brought unto the King virgins, *even* the soul and the body *cf.* Ps which were united. <sup>15</sup>He said, Behind her there shall be <sup>xliv 15</sup> brought in unto Him all her neighbours also, which *are* her holy deeds. <sup>16</sup>And so we returned to Jerusalem, glorifying and thanking the Lord.

X. Behold these things we have said thus far, manifesting to you the gifts full of grace of this holy Virgin, who is our glorying unto<sup>a</sup> all the race of men. <sup>1</sup>Now it befits us also, even all that have known her grace, to bring in unto her on this day fruits worthy of repentance, each according *cf.* Mt iii to his power<sup>b</sup>. <sup>8; Lc iii 8</sup>

<sup>a</sup> Or *against*

<sup>b</sup> I have omitted here three pages. See introduction



BOHAIRIC ACCOUNT OF THE  
DEATH OF JOSEPH  
WITH SAHIDIC FRAGMENTS

## THE DEATH OF JOSEPH.

### BOHAIRIC ACCOUNT<sup>a</sup>.

cf. Mt <sup>xiii</sup>  
55      THIS is the going forth from *the* body of our father Joseph the carpenter, the father of Christ according to flesh, whose life was one hundred and eleven years<sup>b</sup>. Our Saviour told the apostles his whole life on the mount of Olives, and the apostles also wrote these words, and left<sup>c</sup> them in the Library at Jerusalem. And again<sup>d</sup> the day on which the holy old man laid down *the* body is the twenty sixth of the month Epep; in the<sup>e</sup> peace of God, Amen.

I. Now it came to pass on a day, as our good Saviour  
cf. Mt <sup>xxiv</sup>  
3      was sitting on the mount of Olives and His disciples were assembled to Him, that He spake with them, saying, O My brethren beloved and ye sons of My good Father, whom He hath chosen from among the whole world. <sup>a</sup>Ye know that many times now I have told you that I must needs be  
cf. He <sup>ii</sup> 9 crucified and taste death for the universe, and rise from the  
cf. Mc <sup>xvi</sup> 15; Lc <sup>xxiv</sup> 47, 49; Ac <sup>i</sup> 8 dead, and give you the preaching of the gospel, that<sup>d</sup> ye may preach it in all the world, and clothe you with power from on high, and fill you with the<sup>e</sup> Holy Ghost, that ye may preach to all the nations, saying to them, Repent; <sup>f</sup>for it is better that a man find a cup of water in the age that is coming<sup>g</sup> than all the riches of all the world. <sup>h</sup>And again, Better is a

<sup>a</sup> The Bohairic text is given by Lagarde: *Aegyptiaca*, pp. 1—37      <sup>b</sup> Lit. *who spent one hundred and eleven years in his life*      <sup>c</sup> Or placed      <sup>d</sup> See note      <sup>e</sup> Lit. *a*      <sup>f</sup> Lit. *better is a cup of water in the age that is coming, that the man find it*

single footstep in My Father's house than all the wealth of cf. Jn xiv 2  
 this world. <sup>a</sup>And again, Better is a single hour of the  
 righteous rejoicing than a thousand years of the sinners  
 weeping and mourning, whose tears shall not be wiped away,  
 neither shall they be heeded at all. <sup>a</sup>Now therefore, O My  
 glorious<sup>a</sup> members, when ye go, preach to them, *saying*, A Lev  
 just balance and a just measure are those wherewith My xix 36;  
 Father will take<sup>b</sup> account with you. And again, A single Prov xvi  
 word of jest that ye shall speak shall be required of you. 11; Ez  
<sup>c</sup>Even as no one<sup>c</sup> can escape death, so no one can escape xlvi 10  
 those things which he hath done, whether *it be* good or cf. Mt xii  
 evil. <sup>a</sup>But all these words have I told you now, *saying*, 36  
 No mighty one can be saved because of his strength, cf. 2 Co v  
 neither can a man be saved because of the multitude of 10  
 his wealth. <sup>a</sup>Now therefore hear, and I will tell you the  
 life of My father Joseph, the blessed old man *who was a*  
 carpenter.

II. There was a man Joseph who was<sup>d</sup> from a city  
*called* Bethlehem, which is the *city* of the Jews, and is the cf. Lc ii 4  
 city of king David. <sup>a</sup>And he learned well the wisdom and  
 the trade of carpentry. <sup>a</sup>And this man Joseph took to  
 himself a wife according to a union of a holy marriage. And  
 she bare him sons and daughters, four sons and two  
 daughters; whose names are these, Judas and Josetos, cf. Mc vi 3  
 James and Simon: and the names of his daughters are<sup>e</sup> Lysia  
 and Lydia. <sup>a</sup>And Joseph's wife died, even as it is appointed cf. He ix  
 for all men, and left James still little<sup>f</sup>. <sup>a</sup>And Joseph was a 27  
 righteous man, glorifying God in all things. And he was cf. Mc xv  
 without<sup>g</sup>, working at the trade of carpentry, he and his 40  
 two sons, living by the work of their hands, according to the cf. Mt i 19  
 law of Moses. <sup>a</sup>And this righteous man, of whom I speak,  
 this is Joseph My father according to flesh, to whom My cf. Mt i 18;  
 mother Mary was betrothed for a wife. Lo i 27

III. And whilst My father Joseph lived as a widower,  
 Mary also My mother, who was in every wise good and

<sup>a</sup> Or honourable  
<sup>•</sup> Lit. the name...is

<sup>b</sup> Lit. draw  
<sup>†</sup> Lit. being little

<sup>c</sup> See note

<sup>d</sup> Lit. he is

cf. Lc i 42 blessed<sup>a</sup>, was dwelling in the temple, serving therein in purity, and she grew up until *she was* twelve years old. She spent three years in the house of her parents, and nine other years in the temple of the Lord. <sup>1</sup>Then the priests, when they saw the Virgin living austerely and dwelling in the<sup>b</sup> fear of the Lord, spake one with another, saying, Let us seek a good man and espouse her to him until the time of the marriage feast; lest by any means we let the custom of women happen to her in the temple, and we come to be under a great sin.

IV. And straightway<sup>c</sup> they called the tribe of Judah, and brought out therefrom twelve peoples<sup>d</sup>, according to the name of the twelve tribes of Israel. <sup>2</sup>The lot fell<sup>e</sup> upon the good old man Joseph, My father according to flesh. <sup>3</sup>Then the priests answered and said to My blessed virgin mother, Go with Joseph, obey him, until the time comes that we make the marriage feast<sup>d</sup>. <sup>4</sup>My father Joseph received Mary My mother into his house. She found the little boy James in the sadness of bereavement, and was cherishing him. There-  
cf. Mc xv fore she was called Mary of James. <sup>5</sup>Now Joseph took her  
40; xvi 1; into his house: and he went to the place<sup>f</sup> wherein he worked<sup>g</sup>  
Lc xxiv 10 in carpentry. <sup>6</sup>Mary My mother spent two years in his house until<sup>h</sup> the good time.

V. Now in the fourteenth year of her life I came by My own will and dwelt in her, I *who* am Jesus your life. <sup>2</sup>Now when she was three months pregnant, the guileless Joseph came from the place<sup>f</sup> wherein he worked<sup>g</sup> in carpentry;  
cf. Mt i 18, and found<sup>d</sup> My virgin mother pregnant. He was troubled  
19 and feared, and purposed to put her away privily. <sup>3</sup>And from grief of heart he did not eat or drink.

cf. Mt i 20, VI. But in the middle of the night, behold Gabriel, the  
21 archangel of joy, came unto him in a vision, according to the command of My good Father; and said to him, Joseph, thou son of David, fear not, take<sup>d</sup> Mary thy wife unto thee: for

<sup>a</sup> Lit. *she of all the good and blessed manners*      <sup>b</sup> Lit. *a*      <sup>c</sup> Lit. *in that hour*  
<sup>d</sup> See note      <sup>e</sup> Lit. *came*      <sup>f</sup> Lit. *way*      <sup>g</sup> Lit. *works*  
<sup>h</sup> For the Sahidic text and translation from c. iv 6<sup>b</sup> to c. viii 1<sup>a</sup> see below, p. 146 ff



that which she will bear is of the<sup>a</sup> Holy Ghost. <sup>2</sup>She shall bear a Son; and thou shalt call His name Jesus; it is He <sup>cf. Ap xii 5</sup> that will rule<sup>b</sup> all the nations with a rod of iron. <sup>3</sup>And the <sup>cf. Le i 38; Mt i 24</sup> angel departed from him. And Joseph arose from his<sup>c</sup> sleep, and did as the angel of the Lord commanded him, and took Mary unto him.

VII. Now after these things there went out a decree <sup>cf. Le ii 1, 3 ff</sup> from Augustus the king, that all the world should give in its name, each one after his city. <sup>2</sup>The good old man also arose, and took Mary My virgin mother up to<sup>d</sup> his city Bethlehem, for she was nigh to bear *a child*. And he wrote his name through<sup>e</sup> the scribe: Joseph, the son of David, and Mary his wife and Jesus his son are of the tribe of Judah. <sup>3</sup>And Mary My Mother bare Me in the way that turns<sup>f</sup> to <sup>cf. Ge xxxv 19, 20</sup> Bethlehem, by the tomb of Rachel, the wife of Jacob the patriarch, who is the mother of Joseph and Benjamin.

VIII. Satan gave counsel to Herod the great, the father <sup>cf. Mt ii 22</sup> of Archelaus, who beheaded John, My beloved and My kinsman. <sup>2</sup>Thus he sought after Me, to slay Me, thinking <sup>cf. Mt ii 13, 16</sup> that My kingdom was<sup>g</sup> of this world. <sup>3</sup>And Joseph was told <sup>cf. Jn xviii 36</sup> by My Father in a vision; and he arose, and took Me and Mary My mother—I sitting on her arms and Salome following us. We went down to<sup>h</sup> Egypt, and dwelt there the space of a year<sup>i</sup>, until Herod's body bred worms, that he <sup>cf. Mt ii 16, 20; Ac xii 23</sup> died, because of the blood of the sinless little children which he shed.

IX. Now when that lawless *man* Herod was dead, we returned to the land of Israel, and we dwelt in a city of <sup>cf. Mt ii 21 ff; Le ii 39</sup> Galilee, whose name is Nazareth. <sup>2</sup>And My father Joseph, the blessed old man, was working at the trade of carpentry, whilst we lived by the work of his hands. He never ate <sup>cf. 2 Th iii 8</sup> bread for nought, doing according to the law of Moses.

X. And after this long time his body was not without power, nor were his eyes without light, nor was a single tooth in his mouth destroyed. He was not without understanding in wisdom all this time, but he was as a youth.

<sup>a</sup> Lit. a      <sup>b</sup> Lit. feed      <sup>c</sup> Lit. the      <sup>d</sup> Or unto      <sup>e</sup> See note  
<sup>f</sup> Lit. the way of turning      <sup>g</sup> Lit. is      <sup>h</sup> Or into      <sup>i</sup> Lit. a year of days

And his life had come to one hundred and eleven years in a good old age.

XI. Now his two elder sons Josetos and Symeon took wives, and went to their house; and his two daughters also took husbands: as it is laid down for all men. But Joseph dwelt with James his youngest<sup>a</sup> son. <sup>1</sup>When the Virgin bare Me, I was with them in all subjection of sonship: for I did every work of mankind, sin only excepted. <sup>2</sup>And I called Mary My mother, and Joseph My father; and I obeyed them in all things that they told<sup>b</sup> Me. I did not answer a word unto them, but I loved them exceedingly.

cf. Lc II  
51; He iv  
15; v 8;  
1 Ti II 11

XII. Now it came to pass after these things that the death of Joseph My father drew nigh, even as it is appointed for all men. <sup>1</sup>When his body was sick, his angel told him, In this year shalt thou die. <sup>2</sup>And when his soul was troubled, he went up to Jerusalem, and he went into the temple of the Lord, and he repented<sup>c</sup> before the altar, and prayed thus, saying,

cf. He ix  
27

XIII. God, the Father of all mercies<sup>d</sup> and the God of all flesh, the Lord of my soul and of my body and of my spirit: <sup>1</sup>if the days of my life which Thou hast given me in the world, are ended; I beseech Thee, Lord God, that Thou wouldest send me Michael the archangel, to stand by me, until my wretched soul goes forth from my body without trouble and confusion. <sup>2</sup>For a great fear and grief is death to all men, whether *it be* man or cattle or wild beast or creeping thing or bird: <sup>3</sup>in short every creature which is under heaven, wherein is *a* soul of life, there is trouble and grief *to them*, until their soul is separated from their body. <sup>4</sup>Now therefore, O my Lord, let Thine angel stand by my soul and my body, until they are separated from one another without trouble. <sup>5</sup>Cause not the angel, appointed unto me from the day that Thou didst form me until now, to burn in his face with anger towards me in the path, as I come unto Thee: but let him be at peace with me<sup>e</sup>. <sup>6</sup>Let not those whose

cf. 2 Co I  
8; Jer  
xxxix 27

cf. Ge i 80;  
vi 17

<sup>a</sup> Lit. *little*  
*mercy*

<sup>b</sup> Lit. *will tell*

<sup>c</sup> Lit. *gave repentance*

<sup>d</sup> Or

<sup>e</sup> For the Sahidic text and translation from c. xiii 6<sup>b</sup> to c. xv 2<sup>a</sup> see below, p. 148 ff

face is diverse trouble me in the path, as I come unto Thee. 'Let not those who *are* by\* the gates restrain my soul; neither put me to shame at Thy fearful judgment seat. 'Let not the waves of the river of fire be savage towards me, *cf. Da vii* wherein all souls are purified, before they see the glory of <sup>10</sup> Thy godhead. 'O God who judgest each one in truth and righteousness. Now therefore, my Lord, let Thy mercy be to me a consolation; for Thou art the Fountain of all good. Thine is the glory unto *the* ages of the ages. Amen.

XIV.<sup>b</sup> Now it came to pass after these things, he went unto<sup>c</sup> Nazareth, the city wherein he dwelt<sup>d</sup>. And he lay down with the sickness wherewith<sup>e</sup> he should die, even as it is *cf. He ix* appointed for all men. 'And his sickness was very heavy,<sup>27</sup> beyond all the times that he was sick, from the day that he was born into the world. 'This is the manner of life of My beloved father Joseph. 'He was forty years *old*, *when* he took a wife, and other forty nine years living in wedlock with his wife. And she died: and he was a year alone. 'My mother was two other years in his house, when the priests gave her to him, when he was told by the priests, *saying*, Keep her until the time of your marriage<sup>f</sup>. 'At the beginning of the third year, whilst she was in his house, which is the fifteenth year of her life, she bare Me on the earth in a mystery: no one knoweth it in the whole creation, save Me and My Father and the Holy Ghost, being as We are in unity.

XV. Now all the days of the life of My father Joseph, the blessed old man, are an hundred and eleven years, even as My good Father commanded. 'And the day wherein he went forth from *the* body, is the twenty sixth of the month Epep. 'And the choice gold, even the flesh of My father Joseph, began<sup>g</sup> to be altered; and the silver was changed, even the mind and the wisdom. 'He forgot to eat and to drink<sup>h</sup>: the wisdom of the craft turned into error. 'And it

\* Or on  
below, p. 152 ff  
wherein

<sup>g</sup> See note

<sup>b</sup> For the Sahidic translation from c. xiv to c. xxiv 1 see

<sup>c</sup> Or up to

<sup>d</sup> Lit. dwells

<sup>e</sup> Lit. in the sickness

<sup>f</sup> Lit. the time of making the marriage feast for you

<sup>h</sup> Lit. the eating and the drinking

came to pass when the light arose on that day, which is the twenty sixth of the month Epep, My father Joseph was much troubled on his bed; and he uttered a great groan, and smote his hands together, and cried out in great trouble, speaking thus:

XVI. Woe to me to-day. Woe to the day that my mother brought me forth into the world. <sup>1</sup>Woe to the womb wherein I received seed of life. Woe to the breasts which I sucked. <sup>2</sup>Woe to the knees on which I sat. <sup>3</sup>Woe to the hands which carried me, until I grew up and became sinful\*. <sup>4</sup>Woe to my tongue and my lips, for they have been entangled often in violence and in backbiting and in false slander and in idle words of jest, full of deceit. <sup>5</sup>Woe to my eyes, for they have looked upon stumbling-blocks. <sup>6</sup>Woe to my ears, for they have loved to hear vain words. <sup>7</sup>Woe to my hands, for they have taken things which are not theirs. <sup>8</sup>Woe to my stomach and my bowels, for they have desired foods which are not theirs: and if it found anything, it  
*cf. Da III 6* would consume it<sup>b</sup> more than a burning fiery furnace, and make it<sup>b</sup> everywhere unprofitable. <sup>9</sup>Woe to my feet, which served my body ill, taking it into no good ways. <sup>10</sup>Woe to my body, for it hath made my soul waste and strange<sup>c</sup> to God Who made it. <sup>11</sup>What shall I do now? I am shut in on every side. <sup>12</sup>Truly woe to every man who shall sin. <sup>13</sup>Truly this is the great trouble, which I saw  
*cf. Mt I 16* upon Jacob my father, when he came forth from *the* body: it also hath overtaken me the wretched one to-day. <sup>14</sup>But Jesus<sup>c</sup>, God, the mediator of my soul and of my body, doeth His will in me.

XVII. Now as My beloved father Joseph was saying these things, I arose and went in unto him as he lay down; and I found him troubled in his soul and his spirit. I said to him, Hail, My beloved father Joseph, whose old age is at once good and blessed<sup>d</sup>. <sup>1</sup>He answered in great fear of death, saying to Me, Hail many times, my beloved Son.

\* Lit. *in sin*      <sup>b</sup> Lit. *them*  
*the old age good and blessed at once*

<sup>c</sup> See note

<sup>d</sup> Lit. *he of*

Behold my soul rested within<sup>a</sup> me a little, when I heard Thy voice. <sup>3</sup>Jesus my Lord, Jesus my true King, Jesus my good and merciful Saviour, Jesus the Preserver, Jesus the Pilot, Jesus the Shelterer, Jesus [who holdest fast<sup>b</sup>] the universe in Thy<sup>c</sup> goodness, Jesus whose name is sweet in the mouth of all and very rich<sup>d</sup>, Jesus the Eye that sees, the Ear that hears in truth, hear me to-day, even me Thy servant<sup>e</sup>, as I beseech Thee, pouring out my tears before Thee. 'Thou art God in truth, Thou art<sup>e</sup> the Lord in truth, even as the angel said to me many times: especially *on* the day that my heart doubted within<sup>a</sup> me, because of a human thought against her, blessed *and* virgin, because she was pregnant; when I said, I will put her away privily. <sup>5</sup>But as I thought *cf. Mt 19* on these things, the angel appeared unto me in a vision,<sup>ff</sup> saying unto me, Joseph, thou son of David, fear not, take<sup>g</sup> Mary thy wife unto thee: for that which she will bear *is* of the<sup>h</sup> Holy Ghost. <sup>6</sup>Do not doubt at all concerning her pregnancy: for she will bear a Son; and thou shalt call His name Jesus. <sup>7</sup>Thou art Jesus Christ, the Saviour of my soul and of my body and of my spirit. Do not blame me, Thy servant and the work of Thy hands. <sup>8</sup>I did not know, O *cf. Job x 3; Ps cxxxvii* my Lord, neither do I understand the mystery of Thy<sup>8</sup> strange birth: neither did I ever hear that a woman was pregnant without *a* man, or<sup>e</sup> *that* a virgin bare, sealed in her virginity. <sup>9</sup>O my Lord, if *this* is not the ordinance of this mystery, I will not believe on Thee and on Thy holy birth, and glorify her who bare Thee, even Mary the holy Virgin. <sup>10</sup>I remember also the day that the horned serpent bit the boy, and he died. <sup>11</sup>His relations<sup>g</sup> surrounded Thee, that they might deliver Thee to Herod. <sup>12</sup>Thy mercy laid hold of him; and Thou didst raise him, concerning whom<sup>h</sup> they slandered Thee, *saying* that Thou didst kill him. And there was great joy in the house of him that died. <sup>13</sup>Straightway I took hold of Thine ear, and spake with Thee, saying, Be prudent, my Son. <sup>14</sup>Straightway Thou didst rebuke me,

<sup>a</sup> Lit. to<sup>b</sup> These words are not in the MS, but see note<sup>c</sup> Lit. His<sup>d</sup> Lit. fat<sup>e</sup> See note<sup>f</sup> Lit. a<sup>g</sup> Lit. men<sup>h</sup> Or because of whom

saying, Unless Thou wert my father according to *the* flesh, surely<sup>a</sup> I would have told thee what this *thing* is which Thou hast done to Me. <sup>15</sup>Now therefore, O my Lord and my God, if Thou hast reckoned with me for that day, and hast caused these fearful signs to come upon me; I beseech Thy goodness not to bring me in, to contend with me. <sup>16</sup>I am Thy servant and the son of Thine handmaid. <sup>17</sup>If Thou breakest my bonds asunder, I will sacrifice to Thee a sacrifice of praise, even the confession of the glory of Thy godhead, that<sup>b</sup> Thou art Jesus Christ, at once the Son of God in truth and the Son of man.

cf. Jn xx  
28

cf. Ps cxv  
7, 8

XVIII. Now as My father Joseph said these things, I did not refrain from<sup>c</sup> shedding tears. And I wept as I looked at him (for death had dominion over him), and as I heard the words of misery which he spoke<sup>d</sup>. <sup>2</sup>And after these things, O My brethren, remember<sup>e</sup> My death upon the cross for the life of the whole world. <sup>3</sup>And My beloved mother Mary arose, she whose name is sweet in the mouth of all who love Me; and she said to Me in great grief, Woe to me, my beloved Son; shall he die, he of the good and blessed old age, Joseph Thy beloved father, honourable<sup>e</sup> according to flesh? <sup>4</sup>I said to her, O My beloved mother, who is there ever among men, who has worn flesh, that will not taste death? <sup>5</sup>For death is the ruler of mankind, O My blessed mother. <sup>6</sup>For thou also must needs die as all men. <sup>7</sup>Whether *it be* Joseph My father or thou, My blessed mother, your death is not death, but is life eternal *and* unceasing. <sup>8</sup>For I also will die for the universe, because of the flesh that dies, which I wore in thee. <sup>9</sup>Now therefore, O My beloved mother, arise and go in unto the blessed old man Joseph, until thou knowest<sup>f</sup> the ordinance which shall come to him from on high.

XIX. And she arose, and went into the place<sup>g</sup> wherein he lay<sup>h</sup>, and she found him with the sign of death manifest in him. <sup>2</sup>And I also, My beloved ones, was sitting at his head, and Mary My mother was sitting by his feet. <sup>3</sup>And he

<sup>a</sup> Lit. *it not being so*

<sup>b</sup> Or *for*

<sup>c</sup> See note

<sup>d</sup> Lit. *speaks*

<sup>e</sup> Or *glorious*

<sup>f</sup> Or *that thou mayest know*

<sup>g</sup> Lit. *way* See note

<sup>h</sup> Lit. *lies*

lifted up his eyes to My face, and was not able to speak, for the hour of death had dominion over him. <sup>a</sup>Moreover he lifted up his eyes, and he uttered a great groan. <sup>a</sup>And I held his hands and his feet for a great while; whilst he looked at Me and besought Me, *saying*, Suffer me not to be taken away. <sup>a</sup>And I put My hand in under his heart, and I found his soul brought to his throat, for it was about to be<sup>a</sup> brought up from his body. But the last hour had not yet been fulfilled for Death to come: otherwise he would not have held back; for Confusion was following him, and Weeping and Destruction go before him.

XX. When My beloved mother saw Me touching his body, she also touched his feet, and she found that the breath and the heat<sup>b</sup> had gone, and left them. <sup>a</sup>She said to Me in guilelessness, Thanks be to Thee, my beloved Son; for from the hour that Thou didst put Thy hand on his body, the heat<sup>b</sup> withdrew from<sup>c</sup> him. <sup>a</sup>Behold his feet and his legs are cold as crystal. <sup>a</sup>And I called his sons and his daughters, saying to them, Arise, and speak with your father; for this is the time to speak, before the mouth that speaks fails, and the wretched flesh is cold. <sup>a</sup>Then his sons and his daughters spake with Joseph. He was in danger because of the suffering of death, wishing to go forth from this world. <sup>a</sup>Lysia the daughter of Joseph answered and said to her brethren, Woe to me, my brethren; is not this<sup>d</sup> the sickness of our beloved mother, and until now we have not seen her? <sup>a</sup>This also is that which happens to<sup>e</sup> our father Joseph, that we should not see him for ever. <sup>a</sup>Then the children<sup>f</sup> of Joseph lifted up their voice, and wept. And I also and Mary My virgin mother wept with them, for the hour of death was come.

XXI. Now I looked towards the south, and I saw Death. He came unto<sup>g</sup> the house, Amenti following him, who is his instrument, and the devil, many attendants<sup>h</sup> following him, clothed with fire, without number, smoke and

<sup>a</sup> Or *that it might be*      <sup>b</sup> Or *fever*      <sup>c</sup> Lit. *for*      <sup>d</sup> Lit.  
*if this is not*      <sup>e</sup> Lit. *This also is in the manner of*      <sup>f</sup> Or *sons*  
<sup>g</sup> Or *near*      <sup>h</sup> Lit. *'decani'*

brimstone coming forth from their mouths. <sup>2</sup>And My father Joseph looked, and he saw those who came after him, full of anger towards him; even as they burn in their face with anger towards every soul that comes forth from *the* body, especially the sinners, in whom they will find a little of their own. <sup>3</sup>When the good old man saw them, Death being with them, he wept<sup>a</sup>. <sup>4</sup>In that hour the soul of My father Joseph was distracted<sup>b</sup> with great groaning, seeking a way to be hid, in order that it might be saved. <sup>5</sup>When I saw the groaning of My father Joseph (for he saw powers which he had never seen); I arose straightway, and rebuked the devil and all those who *were* with him. <sup>6</sup>And they went in shame and in great confusion. <sup>7</sup>And no man among those who sat about My father Joseph knew, not even Mary My mother, concerning all the fearful hosts that come after the soul of men. <sup>8</sup>Now when Death saw that I rebuked the powers of darkness, and put them forth, because they had<sup>c</sup> no power over him, he was afraid. <sup>9</sup>And I arose straightway, and I offered<sup>d</sup> up a prayer to My Father the exceeding merciful<sup>e</sup>, saying,

cf. Jn xiv 30  
cf. Lc xxii 53; Col i 13  
cf. 2 Co i 3  
Da vii 10

XXII. My Father and the Father of all mercies<sup>f</sup>, the Father of truth, the Eye that sees, the Ear that hears, hear Thy beloved Son, even Me, as I beseech Thee for the work of Thy hands, even My father Joseph; that Thou mayest send Me a great choir of angels, and Michael, the steward of goodness, and Gabriel, the evangelist of light; that they may go with the soul of My father Joseph, until it pass by the seven aeons of darkness: and also that it may not pass through the narrow ways, wherein it is fearful<sup>g</sup> to go, and it is very fearful<sup>h</sup> to see the powers which are upon them, the river of fire flowing there as the waves of the sea. <sup>2</sup>And be merciful towards the soul of My father Joseph as he cometh unto Thy holy hands: for this is the hour wherein he has need of mercy. <sup>3</sup>I say unto you, O My honourable<sup>i</sup> brethren and My blessed apostles, that every man, who is

<sup>a</sup> Lit. *his eyes wept*      <sup>b</sup> Or *divided*      <sup>c</sup> Lit. *have*      <sup>d</sup> Lit. *said*  
<sup>e</sup> Lit. *Him of the many mercies*      <sup>f</sup> Or *mercy*      <sup>g</sup> Lit. *a fear*      <sup>h</sup> Lit. *a great fear*  
<sup>i</sup> Or *glorious*



born into the world, who has known good and evil, spending all his time hanging from his eye-lids<sup>a</sup>, has need of the mercy of My good Father, when he comes to the hour of death, and to the passing of the path, and to the fearful judgment seat, and to the making of a defence. 'But I will turn to the going forth from *the* body of My father Joseph, the righteous old man.

XXIII. Now when he gave *up* his spirit, I saluted him. 'The angels took his soul, and put it into silken napkins of fine texture<sup>b</sup>. 'And when I went in, I sat by him: and no man knew that he was dead, among those who sat about him. 'And I caused Michael and Gabriel to watch his soul because of the powers which *were* in the way; and the angels sang before it, until they gave it to My good Father.

XXIV. And I turned to the body of My father Joseph, laid down like an empty vessel, and I sat and I drew down his eyes, and I closed them and his mouth; and I stayed<sup>c</sup> looking down upon<sup>d</sup> him. 'I said to the Virgin, O Mary My mother, where now are all works of trade which this *man* hath wrought from his youth until now? They all have passed away in this one hour, as though<sup>a</sup> he had not been born into the world at all. 'When his sons and his daughters heard Me saying these things to Mary My virgin mother, they said to Me with great weeping, Woe to us, O our Lord. Is our father dead, and we knew it not? 'I said to them, In truth he is dead. But the death of Joseph My father is not death, but life for ever. 'Those *blessings* which My beloved father Joseph will receive are great. For from the hour that his soul went forth from *the* body, all trouble ceased for him. He went into the kingdom for ever. He left behind him the *cf. 2 Co v 4* burden of the body. He left behind him this world full of all troubles and all vain cares. He went into the resting places of My Father who *is* in the heavens, which are never destroyed. 'Now when I had said these things to My brethren, Your father Joseph, the blessed old man, is dead, they

<sup>a</sup> See note  
looking upon

<sup>b</sup> Lit. of '*byssus*'

<sup>c</sup> Or stood

<sup>d</sup> Or

arose; they rent their garments, and they wept for a great while.

XXV. Then the inhabitants of all the city of Nazareth and the inhabitants of Galilee, when they heard the mourning, they all were gathered to the place where we were, according to the law of the Jews; and they spent all the day mourning for him, until the ninth hour. <sup>of. Mo v 40</sup> Now at the ninth hour of the day I caused all to be put forth. I poured<sup>a</sup> water on the body of My beloved father Joseph, and I anointed him<sup>b</sup> with sweet smelling oil. I prayed to My good Father who *is* in the heavens with heavenly prayers, which I wrote <sup>of. Ex xxxi 18; Deut ix 10</sup> with My own fingers on the tables of heaven, before I took flesh in the holy Virgin Mary. And straightway when I had said<sup>c</sup> the Amen of the prayer, there came a multitude of angels, and I commanded two of them to spread a robe, and I made them take up the blessed body of My father Joseph, and put it into the midst of the garments, and shroud it.

XXVI. And I placed My hands upon his body, saying, Let no evil smell of death have dominion over thee, neither let thine ears stink, and let corruption never flow forth from thy body, neither let thy shroud nor thy flesh, wherewith I have clothed thee, rot in<sup>d</sup> the earth, but let it remain on<sup>e</sup> thy body unto the day of the supper of the thousand years. Let not the hair of thy head waste away, of which I took hold with My hands many times, O My beloved father Joseph; and it shall be well with thee. They who shall take thought for an offering, and present it to thy shrine on the day of thy memorial, even the twenty sixth of the month Epep; I will bless each one of them<sup>f</sup> also in the heavenly offering which *is* in the heavens. And also he who shall give bread into the hand of a poor man in thy name; I will not suffer him to lack any good thing of this world in all the days of his life. They who shall give a cup of wine into the hand of a stranger or of a widow or of an orphan on the day of thy memorial; I will grant them to thee to take them to the supper

<sup>a</sup> Or put

<sup>b</sup> Or it

<sup>c</sup> Lit. given

<sup>d</sup> See note

<sup>e</sup> Lit. in

<sup>f</sup> Lit. I will bless him

of the thousand years. <sup>a</sup>They who shall write the book of thy going forth from *the* body, and all the words which have come forth from My mouth to-day, *I swear* by thy life<sup>a</sup>, O My beloved father Joseph, that I will grant them to thee in this world; and also when they go forth from *the* body, I will tear the bond of their sins, that they may not receive any torment, save the necessity of death and the river of fire<sup>14</sup> which is before My Father, which cleanses all souls. <sup>cf. Col II</sup> <sup>14</sup> <sup>cf. Jn xxx</sup> <sup>40</sup> <sup>a</sup>And if he is a poor man, and hath not *wherewith* to do those things which I have said, if he beget a son, and call his name Joseph, glorifying thy name; famine and pestilence shall not be in that house, because thy name is in it.

XXVII. After these things the great ones of the city came to the place, wherein the body of My father Joseph was laid: they who prepare for burial going with them, wishing to prepare his body according to the burying of the Jews. <sup>cf. Jn xxx</sup> <sup>40</sup> <sup>a</sup>And they found it already prepared, the shroud having been fastened to his body, as though it were fastened with iron clasps (?): and when they moved him<sup>b</sup>, they found no entrance in the shroud. <sup>a</sup>And after these things they took him out to the tomb. <sup>a</sup>And when they had dug<sup>c</sup> at the door of the cave, that they might open its door, and lay him with his fathers; I remembered the day that he went down<sup>d</sup> with Me into Egypt, and the great troubles that he suffered because of Me: and I stretched Myself out on his body, and I wept for him for a great while, saying :

XXVIII. O death, that stirrest up many mournings and many<sup>e</sup> lamentations—but He Who is over all, He it is who has given thee this wonderful power. <sup>a</sup>But death is not to blame, like Adam and his wife: <sup>a</sup>and death does nothing without the command of My Father. <sup>a</sup>And there is *a* man who has lived nine hundred years before he died, and many others also have lived more than that<sup>f</sup>: <sup>a</sup>yet not one of them said, I have seen death, or that he comes from time to time troubling any one. <sup>a</sup>But he does not trouble them save one

<sup>a</sup> Lit. *health*      <sup>b</sup> Or *it*      <sup>c</sup> Or *hewn*      <sup>d</sup> Or *went*      <sup>e</sup> Two  
different words are used for *many* in this sentence      <sup>f</sup> Lit. *these*

time: and that time also it is My good Father who sends him after the man. <sup>7</sup>And at the hour that he comes after him, he hears the sentence coming from heaven. <sup>8</sup>If the sentence comes in confusion and is full of anger, death also comes in confusion and in wrath, that he may fulfil the command of My good Father, and receive the soul of the man, and give it to his Lord. <sup>9</sup>Death is not able to cast him into the fire nor to bring<sup>a</sup> him into the kingdom of the heavens. <sup>10</sup>As for death, it is the command of God that he does, but Adam—he did not do the will of My Father, but rather<sup>b</sup> wrought transgression, until My Father was angry with him, in that he<sup>c</sup> obeyed his wife, and was disobedient to My good Father, cf. Ro v 12 until He brought death upon all flesh. <sup>11</sup>If Adam had not been disobedient to My good Father, He would not have brought death upon him. <sup>12</sup>What is there that hinders Me from beseeching My good Father to send Me a great chariot of light, that I may set My father Joseph thereon, that he may not taste death at all; and that I may cause him to be taken up in the flesh wherein he was born, to the places of rest, and that he may dwell with My angels that have no body? <sup>13</sup>But because of the transgression of Adam this great trouble has come upon all mankind, and this great necessity of death. <sup>14</sup>Inasmuch as I wear the flesh that suffers, I must needs taste death in it, for the creature<sup>d</sup> which I have made, in order that I may have mercy on them.

XXIX. As I was saying these things, and was embracing My father Joseph, and weeping for him; <sup>2</sup>they opened the cf. Mt x 16 door of the tomb, and laid his body in it by the body of Jacob his father. <sup>3</sup>And his death<sup>e</sup> took place in his hundred and eleventh year<sup>f</sup>. And not a single tooth in his mouth was destroyed, nor were his eyes without light, but his seeing was like that of a little child. <sup>4</sup>He never put away *his* strength, but he was working at the trade of carpentry, until the day that he lay down with the sickness wherewith<sup>g</sup> he should die.

<sup>a</sup> The word translated *bring* is the same as that translated *cast* before

<sup>b</sup> Lit. also

<sup>c</sup> Or *when he*

<sup>d</sup> Lit. *the thing formed*

<sup>e</sup> Or

consummation

<sup>f</sup> Lit. *in an hundred and eleven years*

<sup>g</sup> Lit.

*in the sickness wherein*

XXX. But we the apostles, when we heard these things from our Saviour, rejoiced; and we arose straightway, and<sup>a</sup> saluted<sup>b</sup> His hands and His feet; rejoicing and saying, We thank Thee, our good Saviour, that Thou hast made us worthy to hear these words of life from Thee, our Lord. <sup>2</sup>But *cf. Ac v 20* we wonder at Thee, O our good Saviour, why to Enoch and to Elias Thou didst grant immortality: and until now they are among the good *things*, dwelling in the flesh wherein they were born, and until now their flesh has not seen cor- *cf. Ac ii 31* ruption. <sup>3</sup>But the old man, he that is blessed, Joseph the carpenter, to whom Thou hast given this great honour, having called him Thy father—and Thou didst obey him in all *cf. Lc ii 51* things; and Thou didst command us, saying to us, When I *cf. Lc xxiv 49; Ac i 8* clothe you with power, and send upon you the promise of My Father, even the Comforter, the Holy Ghost, and send *cf. Jn xiv 26* you to preach the holy Gospel, *see* that ye<sup>c</sup> preach him also, My beloved father Joseph. <sup>4</sup>And again, Speak these words *cf. Ac v 20* of life in the testament of his going forth from *the* body. <sup>5</sup>And again, Read the words of this testament on the feast days and on the honourable days. <sup>6</sup>And again, No man who has not been taught to write well, shall<sup>c</sup> read this testament on the feast days. <sup>7</sup>And again, He who shall take away *cf. Ap xxii 18, 19* from these words, or shall add unto them, so that he account Me a liar, I will take vengeance on him quickly—<sup>8</sup>And we wonder that, since the day that Thou wast born in Bethlehem, Thou didst call him Thy father according to flesh; *and yet* that Thou hast not promised even him immortality, and given him life for ever.

XXXI. Our Saviour answered and said to us, The sentence which My good Father passed against Adam, will not be made of none effect, *which He passed* at the time<sup>d</sup> that he was disobedient to His commandments. <sup>1</sup>If My Father passes sentence upon the man that he shall be righteous, he becomes His chosen one<sup>e</sup>. <sup>2</sup>If the man indeed loves the works of the devil by his *own* will, and sins, and he is suffered<sup>e</sup>

<sup>a</sup> Or *arose, and straightway*  
note

<sup>d</sup> Lit. *hour*

<sup>b</sup> Lit. *worshipped upon*

<sup>e</sup> Lit. *he becomes chosen to Him*

<sup>c</sup> See

to spend a long life, does he not know that he is coming<sup>a</sup> into his hands, if he repent not? 'If again one spends a long life, his works being good, his deeds make him *an* old man. 'But if again He sees one corrupting his way, He makes his life short. This is the manner in which He takes them away<sup>b</sup> in the midst of their days. 'But all the prophecies which My Father hath spoken, shall be fulfilled upon mankind, and all things shall happen to them. 'And again ye have told Me concerning Enoch and Elias, *saying*, They are living in the flesh wherein they were born. But concerning Joseph also, My father according to flesh, *ye have asked*, Wherefore hast Thou not left him in the flesh until now? 'If he had lived ten thousand years, *yet* must he needs die. 'I say unto you, O My holy members, that every time Enoch and Elias remember death, they would willingly have died already, that they might escape this great necessity which is laid down for them: especially as those *men* will die in a day of confusion and of fear and of shouting and of threatening and of grief. <sup>10</sup>For the antichrist shall kill these two men,

cf. Ge vi

12

cf. Ps cx 25

cf. Eph v  
30cf. Ap xi  
3, 6, 7<sup>a</sup> Or *coming down*<sup>b</sup> Or *up*

## SAHIDIC FRAGMENTS OF THE DEATH OF JOSEPH.

### FRAGMENT I.

Cod. Borg.    ⲉⲡⲏⲁⲓⲣⲟⲥ ⲉⲧⲏⲁⲡⲟⲧⲥ . — <sup>1</sup>ⲉⲣⲁⲓ ⲛⲉ ⲉⲛ ⲧⲙⲉⲣⲙⲓⲧⲁⲧⲉ  
cxvi  
p. πζ    ⲡⲣⲟⲙⲡⲉ ⲙⲡⲱⲛⲉ ⲙⲙⲁⲣⲓⲁ ⲧⲁⲙⲁⲁⲧ . ⲁⲓⲉⲓⲁ ⲉⲙ ⲡⲁⲟⲧⲱⲥ ⲁⲓⲟⲧⲱⲥ  
(c. iv, v)    ⲡⲣⲉⲛⲧⲥ ⲕⲁⲧⲁ ⲡⲉⲧⲉⲣⲛⲁⲓ ⲉⲁⲡⲟⲕ ⲡⲉ ⲡⲉⲧⲓⲱⲡⲁⲣ . — <sup>2</sup>ⲁⲧⲱ  
ⲡⲧⲉⲣⲉⲥⲣ ⲥⲱⲙⲓⲧ ⲡⲉⲃⲟⲧ ⲡⲱ . ⲁ ⲡⲁⲧⲕⲣⲟⲥ ⲓⲱⲥⲏⲥⲥ ⲡⲁⲙⲉⲣⲓⲧ

<sup>a</sup> duo punct. sup. s prim. ut vid.

and shed their blood upon the earth for<sup>a</sup> a pot of water, because of the rebukes which they shall give him, reproving him.

XXXII. We answered and said to Him, Our Lord and our God, who *are* these two men concerning whom Thou hast said, The son of perdition shall kill them for<sup>a</sup> a pot of water? <sup>cf. Jn xx 28</sup> Our Saviour Jesus and our Life said to us, <sup>cf. Jn xvii 12; 2 Th ii 3</sup> They are Enoch and Elias. <sup>2</sup>Now it came to pass, when our good Saviour had said these things to us, we were glad and we rejoiced, and we gave thanks and we glorified Him<sup>a</sup>, our Lord and our God, our Saviour Jesus Christ; through whom all glory and all honour is due to the Father and Him and the Holy Ghost, giver of life, now and always and unto the ages of all the ages. Amen.

Remember me, the least, the sinner, the wretched one, stinking in the pit of his sins, *even* Hapip<sup>a</sup>. Lord, have mercy upon him. Amen. I wrote *this on* the twenty eighth of the month Epep, *in the* year<sup>b</sup> of the martyrs seven hundred and eighty three.

<sup>a</sup> See note

<sup>b</sup> Lit. *time*

## SAHIDIC FRAGMENTS OF THE DEATH OF JOSEPH.

### FRAGMENT I.<sup>a</sup>

IV. <sup>a</sup>...to the good time. (V.) <sup>1</sup>Now in the fourteenth year of the life of Mary My mother, I came by My *own* will and dwelt in her, I who am your life. <sup>2</sup>And when she had been three months pregnant<sup>b</sup>, the guileless

<sup>a</sup> For the translation of the Bohairic see p. 132 f  
*spent three months of pregnancy*

<sup>b</sup> Lit. *she had*

(с. vi) 1Вп тпаше ае птешн . еїс пархаттелос габріїл асћωκ  
шароу рп отрасот . рїтп тешотсїа мпаїωт пагаѳос . —  
Пежау пау же їωснф пшнре пѳатеїа мпррроте . жї  
ммарїа тексрїме . петеспажпоу гар отааѳ . 2аѳω еке-  
мотте епечрап же їс . птоу петпамоо̀не мпечлаос рп  
р пн отѳерωѳ мпепїне . — 3аѳтωотп «ае» псї їωснф | ећол рм  
прїпнѳ . асїїре ката ѳе птаѳрωп етоотї псї паттелос  
мпжоеїс . асрарер етпарѳепос етотааѳ еротп епечнї . —  
(с. vii) 1Шпїса паї атѳотма еї ећол рїтм прро атѳотстос .  
етре тоїкотмепн тнрсї сраїс пса пестїме . — 2аѳтωотп  
ае псї їωснф па тмїтрλλо етнапотс . асрїї пїпарѳепос  
псемпн . асїїне ммос есраї епечнї ммїп ммоу ећнѳлеем .  
еасрωп еротп емїсе . — 3аѳа̀поѳрафн мпечрап ратп  
петраматетс пћнѳлеем . же їωснф пшнре пїакωѳ мп  
марїа тешсрїме . мп їс петшнре . епеећол пе рм пнї  
пѳатеїа . па теѳтлн\* пеїотѳа . — 4марїа тамаат  
мїсе ммої протп епма псїїле пћнѳлеем . рїтотωу мпта-  
ѳос прѳрахнл тесрїме пїакωѳ ппатрїархнс . пеїωт  
(с. viii) пїωснф . мп ѳепїамїп . — 1а псатапас стмћотлете рм  
прнт прнрѳанс ппѳ пїωт пархн | [лаос]

ґрипи пмаї • Шпрте педро мотз порги еротн ерої ;  
 91 періооте еїпнт ератї пїрктот • 7отте шпртескаат

**• ἡδαιεῖα • τεῖφτυλη**



Joseph, My beloved father, came in also from the places of building; and found My mother manifestly with child. *cf. Mt i 18*, He feared and was troubled, and wished to put her away <sup>19</sup> privily. <sup>2</sup>And from sorrow he lay down, and he did not eat anything at all in that evening.

VI. But in the middle of the night, behold the archangel Gabriel went unto him in a dream, by the authority *cf. Mt i 20*, of My good Father; and said to him, Joseph, thou son of <sup>21</sup> David, fear' not, take Mary thy wife: for that which she will bring forth is holy. <sup>2</sup>And thou shalt call His name *cf. Lc i 35* Jesus; it is He that will rule<sup>a</sup> His people with a rod of *cf. Mt ii 6*; iron. <sup>3</sup>And Joseph arose from his<sup>b</sup> sleep, and did as the <sup>*Ap xii 5\**</sup> angel of the Lord commanded him, and kept the holy Virgin in his house. *cf. Mt i 24*

VII. After these things there went out a decree from *cf. Lc ii 1*, the king Augustus, that all the world should enrol<sup>c</sup> itself <sup>4, 5</sup> after its villages. <sup>2</sup>And Joseph, the good old man, arose, and took the honourable Virgin; and brought her up to<sup>d</sup> his own house to Bethlehem, since she was nigh to bear a child. He enrolled his name with the scribes of Bethlehem: Joseph, the son of Jacob, and Mary his wife and *cf. Mt i 16* Jesus their son, who are of the house of David, who is of the tribe of Judah. <sup>3</sup>Mary My mother bare Me in the inn of Bethlehem, near the tomb of Rachel, the wife of *cf. Ge xxxv* Jacob the patriarch, the father of Joseph and Benjamin. <sup>19\*, 20\*</sup>; *Lc ii 7*

VIII. Satan gave counsel in the heart of Herod the great, the father of Archelaus... *cf. Mt ii 22*

## FRAGMENT II.\*

XIII. <sup>1</sup>...peace with me. Let not his face burn in<sup>f</sup> anger towards me in the ways wherein I come to Thee.

\* Lit. feed      <sup>b</sup> Lit. the      <sup>c</sup> Lit. write      <sup>d</sup> Or unto      <sup>e</sup> For  
the translation of the Bohairic see p. 134 f      <sup>f</sup> Or be full of



<sup>7</sup>Neither let him leave me alone, that those with diverse faces who *are* in the ways injure me. <sup>8</sup>Let not those who *are* by<sup>a</sup> the gates restrain my soul with a threat. Let him not put me to shame at Thy fearful judgment seat with his accusations concerning the things which I have done. <sup>9</sup>Let me not be shamefully entreated<sup>b</sup>, neither let the threatening<sup>c</sup> waves of demons be savage towards me; wherein all souls will be purged, before they see the glory of Thy godhead, <sup>10</sup>O God who wilt judge ...in judgment ...a word... Now therefore, O Lord, let Thy mercy comfort me.....unto the ages of the ages. Amen.

XIV.<sup>d</sup> Now it came to pass, when he had said these things, he arose and went unto<sup>e</sup> his house to Nazareth, the city wherein he was dwelling. And he lay down of<sup>f</sup> the sickness wherewith<sup>g</sup> he should die, according to that which is appointed for all men. <sup>27</sup>And his sickness was very heavy, more than all *the* times that he was sick, since he was born into the world. <sup>28</sup>This is the manner of life of My father Joseph. <sup>29</sup>He was forty years *old*, *when* he took to him *a* wife<sup>h</sup>, and other nine years he spent in wedlock .....<sup>30</sup>was betrothed to him for wife, he was told by the priests, *saying*, Keep her until the time of your marriage<sup>i</sup>. <sup>31</sup>And Mary My mother brought Me forth at the beginning of the third year, being in the house of My beloved father Joseph, being in the fifteenth year of her life. And *there are* other eighteen years since My mother brought Me forth on the earth, in a mystery which cannot be searched out, nor can any know it in the whole creation, except Me and My Father and the Holy Ghost in unity.

XV. Now all the days of the life of My father Joseph who is blessed, their number is an hundred and eleven years, according to the command of My good Father. <sup>32</sup>And in the sickness of his death...

<sup>a</sup> Or on

<sup>b</sup> Or set at nought

<sup>c</sup> Lit. the threats of the

<sup>d</sup> See the beginning of Fragment III p. 152

<sup>e</sup> Or up to

<sup>f</sup> Lit. to

<sup>g</sup> Lit. wherein

<sup>h</sup> Lit. they took a wife to him

<sup>i</sup> Lit. of making the

marriage for you

## FRAGMENT III.\*

XIV.<sup>b</sup> Now it came to pass, when he had said these things, he arose and went to his house *to* Nazareth, the city wherein he dwelt<sup>c</sup>. And thus he lay down of<sup>d</sup> the sickness wherewith<sup>e</sup> he should die, according to that which is laid down for all men. <sup>2</sup>And behold his sickness was very heavy, more than all *the* times that he was sick, since he was born into the world. <sup>3</sup>This is the manner of life of My beloved father<sup>f</sup> Joseph. <sup>4</sup>He was forty years *old*, before he took to him *a* wife<sup>g</sup>, and other nine years he spent in the world with his wife. And when she was dead, he was another year, remaining alone. <sup>5</sup>My beloved mother was two other years in his house, from *the* time that she was betrothed to him for wife, when he was commanded by the priests, *saying*, Keep her until the time of the marriage. <sup>6</sup>And Mary My mother brought Me forth at the beginning of the third year, being in the house of Joseph. In the fifteenth year<sup>f</sup> Mary My mother brought Me forth in a cave, which cannot be spoken of nor searched out, nor doth<sup>h</sup> any man in the whole creation know it, except Me and My Father and the Holy Ghost.

XV. Now all the days of My father Joseph, the blessed old man, are an hundred and eleven years, according to cf. Is x 3\*; the command of My Father<sup>f</sup>. <sup>2</sup>The day of his visitation 1 Pe II 12\* came to him, which is the twenty sixth of the month Epeph. <sup>3</sup>The silver was changed<sup>i</sup>, even the mind and the wisdom. <sup>4</sup>It departed<sup>j</sup> into the other world. He forgot to eat and to drink<sup>j</sup>; and the wisdom and the craft turned into error and unreasonableness. <sup>5</sup>And it came to pass when the light began to be shed abroad on that day, My beloved father Joseph began to be much troubled on his

\* For the translation of the Bohairic see p. 135 ff. The Sahidic text is given by Lagarde: *Aegyptiaca*, pp. 9—29

p. 151

<sup>c</sup> Lit. *dwells*

<sup>d</sup> Lit. *to*

<sup>b</sup> See above Fragment II

<sup>e</sup> Lit. *wherein*

<sup>f</sup> See note

<sup>g</sup> Lit. *before they took a wife to him*

<sup>h</sup> Lit. *will*

<sup>i</sup> Or *was changed*

<sup>j</sup> Lit. *the eating and the drinking*

bed; and thus he uttered this great groan, and struck his hands together three times, and cried out in great trouble and in great disquietude, *saying* :

XVI. Woe to me to-day. Woe to the day wherein my mother brought me forth. <sup>1</sup>Woe to the breasts which I sucked. <sup>2</sup>Woe to the knees on which I sat. <sup>3</sup>Woe to the inward parts that conceived me, that I might grow up<sup>a</sup> and partake of sin. <sup>4</sup>Woe to my tongue and my lips, for they have been entangled often in violence and in backbiting and in deceit and in all words of wantonness. <sup>5</sup>Woe to my eyes, for they have looked at a stumblingblock, and they have loved witchery. <sup>6</sup>Woe to my ears, for they have loved the words of whisperings and all the words of swearing<sup>a</sup>. <sup>7</sup>Woe to my hands, for they have stolen things which are not mine<sup>a</sup>. <sup>8</sup>Woe to the bowels and the stomach, which desired foods that are not mine: and whenever they found anything, they would consume it<sup>b</sup> more than a fiery furnace. <sup>9</sup>What shall I do now? I am shut in on every side. <sup>10</sup>Truly woe, woe to every man who shall sin. <sup>11</sup>I say unto you, O my sons and my daughters, that the great disquietude which I saw upon<sup>a</sup> my father Jacob, when he came forth from *the* body; cf. Mt 16 it is this that hath befallen me also to-day, *even* me this *creature*, wretched, miserable and poor. <sup>12</sup>But the Lord my God is the mediator of my soul and of my body and of my spirit.

XVII. Now as My beloved father Joseph was saying these things, I arose and went to him as he lay down, troubled in his soul and his spirit. I said to him, Hail, My beloved father, thou good old man. <sup>1</sup>He returned answer to Me in great trouble and disquietude and fear of death, saying, Hail many times, my beloved Son. My soul rested within<sup>c</sup> me a little, when Thy kindly<sup>d</sup> voice reached me. <sup>2</sup>Jesus my Lord, Jesus my true King, Jesus my Saviour, Jesus my Preserver, Jesus my Deliverer, O Jesus who shelterest the universe, O Jesus who rulest

<sup>a</sup> See note<sup>b</sup> Lit. *them*<sup>c</sup> Lit. *to*<sup>d</sup> Or *sweet*

cf. 2 Th 1  
11 the universe by the good pleasure of Thy goodness<sup>a</sup>, O Jesus whose name is rich<sup>b</sup> and very healthy<sup>c</sup>, O Jesus the<sup>d</sup> Eye that sees, the<sup>d</sup> Ear that hears, hear me also to-day, even me Thy servant, as I entreat Thee and pour out my tears before Thee. 'For Thou art God in truth and in perfection, even as Thy angel warned me many times; and especially *on* the day that my heart was grieved within<sup>e</sup> me, because of a human thought concerning the blessed one, *even* Mary the Virgin. I troubled myself because she was with child, and I was saying, In this night I will put her away privily. 'But as I thought on these things, the angel appeared unto me in a dream, saying unto me, Joseph, thou son of David, fear not, take Mary thy wife: 'neither hesitate concerning her conception, for she is with child of the<sup>f</sup> Holy Ghost. And she will bring forth a son; and thou shalt call His name Jesus. 'And now, my Lord, the Saviour of my soul and of my spirit, do not blame me. I am Thy servant and the work of Thy hands. Did not I trouble myself, O my Lord<sup>g</sup>? 'But I do not yet understand the glory of this great mystery, which is Thy holy birth, neither again did I ever hear that a woman was with child without a man. 'O my Lord and my God, if *this* is not the ordinance of this great mystery, I will not<sup>h</sup> believe on Thee and on Thy holy birth, and glorify her who brought Thee forth, Mary the true lamb<sup>i</sup>. 'I remember the day that the horned serpent bit<sup>b</sup> the lad on his foot, and he died. 'His relations<sup>j</sup> were gathered unto Thee, wishing to take Thee, and deliver Thee to Herod the lawless. 'And I found Thee<sup>k</sup>, and Thy godhead laid hold of him, and he lived: and when Thou didst raise him up to his parents, there was great joy to them. 'But<sup>l</sup> I requested Thee, O my beloved Son, *saying*, Be quiet in all things: and I took hold of Thy right ear, and pulled it. 'Thou didst answer, saying unto me, Unless Thou wert My father according to flesh, surely I would have

<sup>a</sup> Lit. *in the will of His goodness*<sup>b</sup> Lit. *fatness*<sup>c</sup> Or *vigorous*<sup>d</sup> Or *this*<sup>e</sup> Lit. *to*<sup>f</sup> Lit. *a*<sup>g</sup> See note<sup>h</sup> Lit. *ate*<sup>i</sup> Lit. *men*<sup>j</sup> The MS has *her*

warned thee, because<sup>a</sup> thou didst pull My right ear. <sup>15</sup>And now, O my beloved Son, my Lord and my God, if Thou <sup>of. Jn xx</sup> hast taken account with me for that day, and hast caused <sup>28</sup> these fearful signs to come upon me; I beseech Thee, O my good Lord, forgive me and reckon not with me. <sup>16</sup>For <sup>of. Ps cxv</sup> I am Thy servant, I *am* the son of Thine handmaid. <sup>17</sup>If <sup>7\*, 8\*</sup> Thou breakest my bonds asunder, I will sacrifice to Thee a sacrifice of praise, even the confession of Thy godhead, that<sup>b</sup> Thou art God in truth, and Thou art Lord in perfection.

XVIII. Now as the vigorous<sup>c</sup> old man, My father Joseph, said these things, I could not refrain from<sup>d</sup> weeping, as I saw him already caught in (?) the snares of death, and as I heard the words of wretchedness which he spoke<sup>e</sup> to Me. <sup>2</sup>After these things I remembered the day of My death, at the time<sup>f</sup> that the Jews will set Me on the cross for the salvation of the whole world. <sup>3</sup>Straightway I went to the court outside: and Mary My mother arose, and came out to the place wherein I was<sup>g</sup>; and she said to Me in great sorrow and shame of heart, Woe to me, my beloved Son; shall he die, he of the good old age, Joseph, Thy father according to flesh? <sup>4</sup>I said to her, O My beloved mother, who is there ever among the race of men, who have worn flesh, that will remain without dying? <sup>5</sup>For death is the ruler of the whole world, even unto thee, O Mary My blessed mother. <sup>6</sup>It is necessary that thou also shouldest die as all men. <sup>7</sup>But whether *it be* My beloved father Joseph or thou, O My beloved mother, your death is not death, but is life for ever. <sup>8</sup>But I also will taste death for the universe, because of the flesh which I <sup>of. He ii 9\*</sup> wore. <sup>9</sup>Now therefore, O My beloved mother, arise and go in unto the blessed old man, that thou mayest see the ordinance which *is* from heaven<sup>h</sup>.

XIX. And I arose, and went into the court wherein he lay<sup>i</sup>, and I found him with the sign of death manifest

<sup>a</sup> See note

<sup>\*</sup> Lit. *speaks*

<sup>1</sup> Lit. *lies*

<sup>b</sup> Or *for*

<sup>f</sup> Lit. *hour*

<sup>c</sup> Or *healthy*

<sup>g</sup> Lit. *am*

<sup>d</sup> Lit. *remain without*

<sup>h</sup> Or *from on high*

in him. <sup>2</sup>And I sat by his head, and My beloved mother sat by his feet. <sup>3</sup>He lifted up his eyes to<sup>a</sup> My face, and was not able to speak with Me, because the dumbness of death had dominion over him. <sup>4</sup>He lifted his right hand, and he uttered this great *and* violent groan. <sup>5</sup>He kept holding My right hand, looking steadfastly at Me for a great while, as if entreating Me *and saying*, O my Lord, suffer me not to be taken away. <sup>6</sup>I put My hand in under his breast, and I found that his soul reached to his throat, for it was about to be<sup>b</sup> brought up. And the messengers of death *were* waiting for him, that he should go forth from *the* body. But the last hour was not fulfilled: for<sup>c</sup> when Death comes, he has no forbearance; for Confusion follows him, and Weeping and Destruction go before him.

XX. My guileless mother saw Me touching his body, and she also touched the soles of his feet, and she found that the breath of the heat<sup>d</sup> had left them. <sup>2</sup>She said to Me in ignorance, Thanks be to Thee now, O my beloved Son; for from the hour that Thou didst put forth Thy hand on<sup>e</sup> his body, the fire was afraid and withdrew from<sup>d</sup> him. <sup>3</sup>Behold his feet<sup>e</sup> and his legs are cold and cool as ice<sup>e</sup> and as snow. <sup>4</sup>I moved My head, and I called his children<sup>f</sup>, saying to them, Arise and speak with your blessed father; for this is the time to speak, before the mouth that speaks from the wretched flesh is closed. <sup>5</sup>Then the sons and the daughters of My beloved father Joseph arose, and came unto their father, and they found him in danger of death, being near to be separated from this life. <sup>6</sup>Lysia, his eldest daughter, who is the seller of purple, answered and said to her brethren, Woe to me, my brethren; this is the sickness which befell my beloved mother, and until now we have seen her no more. <sup>7</sup>This also now is that which will remove<sup>a</sup> our father from us, that we should not see him for ever. <sup>8</sup>Then the sons and the daughters of My father Joseph lifted up their voice,

cf. Ac xvi  
14

<sup>a</sup> See note      <sup>b</sup> Or *that it might be*      <sup>c</sup> Or *fever*      <sup>d</sup> Lit. for  
<sup>e</sup> *ice* and not *crystal* is the right translation of the corresponding Bohairic  
on p. 139      <sup>f</sup> Or *sons*



and wept together. And I also and Mary My virgin mother were weeping with them, knowing that the hour of death was come.

XXI. Then I looked to the south of the door, and I saw Death. He came, Amente following him, who is *the* counsellor, and the villain, the devil<sup>a</sup> from the begin-<sup>cf. 1 Jn iii</sup>ning, many attendants<sup>b</sup> of diverse aspects following him,<sup>8</sup> all armed<sup>c</sup> with fire, without number, brimstone and smoke of fire coming forth from their mouth. <sup>1</sup>My father Joseph looked, and he saw those who came after him, being very wrathful, even as they burn with<sup>d</sup> passion and anger towards every soul of man, that comes forth from *the* body, and especially *a* sinful one, if they find a token of their own in him. <sup>2</sup>When the good old man saw those who came after him, he was troubled, and he wept<sup>e</sup>. <sup>3</sup>The soul of My father Joseph wished to go forth<sup>f</sup> with great disquietude, and *was* seeking *a* place to hide in, and found not *a* place<sup>g</sup>. <sup>4</sup>And when I saw the great trouble which befell the soul of My father Joseph, and that he beheld very diverse forms, fearful to look upon<sup>h</sup>; I arose straightway, and rebuked him who is *the* instrument of the devil and the hosts which followed him. <sup>5</sup>They fled in great shame. <sup>6</sup>And no man among those who were gathered to My father Joseph knew, not even Mary My mother. <sup>7</sup>Now when Death saw that I rebuked the powers of darkness which followed him, and <sup>cf. Le xxii</sup>put them forth, and that<sup>i</sup> they had<sup>h</sup> no power against My <sup>53; Col. i</sup>beloved father Joseph; Death was afraid, and fled, and hid himself behind the door. <sup>13</sup>I arose straightway, and I spake *a* prayer to My good Father, saying:

XXII. My Father, all the Root of goodness, the Father of truth, the Eye that sees, the Ear that hears, hear Thy beloved Son, even Me, as I entreat Thee for the work of Thy hands, even My father Joseph; that Thou mayest send Me *a* great Cherubin and the choir of the

<sup>a</sup> Or *the slanderer*  
full of

<sup>b</sup> Lit. *his eyes wept*

*a fear to see them*

<sup>c</sup> Lit. *'decani'*

<sup>d</sup> Lit. *have*

<sup>e</sup> Or *girded*

<sup>f</sup> See note

<sup>g</sup> Or *are*

<sup>h</sup> Lit. *there is*

angels, and Michael, the steward of the good things, and Gabriel, the evangelist of the aeons of<sup>a</sup> light; that they may watch the soul of My father Joseph, and lead it, until it cross the seven aeons of darkness, and they pass by the dark ways, wherein it is very fearful<sup>b</sup> to go, and it is very disquieting<sup>c</sup> to see the powers<sup>a</sup> which are upon them. Let the river of fire be as water and the sea of demons cease<sup>a</sup> vexing. <sup>a</sup>Let it be gentle<sup>d</sup> towards the soul of My father Joseph: for this is the hour wherein he has need of mercy. <sup>a</sup>I say unto you, O My holy members, My blessed apostles, that every man, who is<sup>e</sup> born into the world, and has known good and evil, when<sup>f</sup> he spends all his time craving after<sup>g</sup> the lusts<sup>a</sup> of his eyes, when<sup>f</sup> he comes to die, he has need of the mercy of My Father, who is in the heavens, for the hour of death, and for the passing of the ways, and for the making of a defence at the fearful judgment seat. <sup>a</sup>But I will turn to the dying<sup>h</sup> of My father Joseph, of goodly memory<sup>a</sup>.

cf. Da vii  
10

cf. 1 Co .  
xii 27, 28

cf. Ps  
xlvii 7, 8

XXIII. Now it came to pass when I had said the Amen, Mary My beloved mother answering Me in the language of the inhabitants of the heavens, <sup>a</sup>that<sup>i</sup> straightway behold Michael and Gabriel and the choir of the angels came from heaven. They came, and stood by<sup>a</sup> the body of My father Joseph. <sup>a</sup>And straightway numbness (?) and panting for breath rose against<sup>j</sup> him exceedingly, and I knew that the burning<sup>k</sup> hour was come. <sup>a</sup>And he kept labouring as one about to bear a *child*, affliction pursuing after him as a violent wind, and as a great fire devouring a great wood. <sup>a</sup>And as for Death also, fear did not suffer him to enter in unto the body of My beloved father Joseph, that he might separate it *from the soul*; for, looking in, he saw Me<sup>l</sup> sitting by his head, having hold of his temples. <sup>a</sup>And when I knew that Death feared to come in be-

<sup>a</sup> See note

<sup>b</sup> Lit. a great fear

<sup>c</sup> Lit. a great disquietude

<sup>d</sup> Lit. in gentleness

<sup>e</sup> Lit. who will be

<sup>f</sup> Or if

<sup>g</sup> Lit.

hanging from

<sup>h</sup> Or perfecting

<sup>i</sup> Lit. and

<sup>j</sup> Or upon

<sup>k</sup> Or hot

<sup>l</sup> Lit. seeing Me

cause of Me, I arose and went outside the porch<sup>a</sup>, and I found him waiting<sup>b</sup> alone in great fear. <sup>7</sup>And straightway I said to him, O thou that hast<sup>c</sup> come from the places of the south, get thee in quickly, and accomplish that which My Father hath commanded thee. <sup>8</sup>But watch him as the light of thine eyes; for he is My father according to flesh, and he has suffered with Me in the days of My youth, fleeing with Me from place to place because of the plot<sup>d</sup> of Herod. And I learned from him as all sons<sup>e</sup>, whom their fathers<sup>f</sup> teach for their profit. <sup>9, 10</sup> <sup>9</sup>Then Abaddon<sup>g</sup> went in, and took the soul of My father Joseph, and brought it forth from *the* body at <sup>11</sup> the hour when the sun was about to rise on its course<sup>d</sup>, on the twenty sixth of the month Epep, in peace. <sup>10</sup>All the days of the life of My beloved father Joseph are an hundred and eleven years. <sup>11</sup>Michael took hold of the two corners of a napkin, silken *and* precious; and Gabriel took hold of the two other corners. They saluted the soul of My beloved father Joseph, and put it down into the napkin. <sup>12</sup>But none among those who sat with him knew that he was dead; neither indeed did Mary My mother know. <sup>13</sup>And I made Michael and Gabriel watch the soul of My beloved father Joseph, because of the plunderers that *are* in the ways. And I made the angels that have no body keep singing before him, until they took him to the heavens unto My good Father.

XXIV. And I turned to the body lying like a vessel. I sat down, and drew down his eyes, and I looked down upon him for a great while, weeping for him. <sup>1</sup>I said ...

<sup>a</sup> Lit. *the place of the door*

<sup>b</sup> Or *remaining*

<sup>c</sup> Lit. *O he that has*

<sup>d</sup> See note

<sup>e</sup> Or *children*

<sup>f</sup> Or *parents*

<sup>g</sup> The MS has

*Abbaton*



**VARIOUS SAHIDIC FRAGMENTS.**

# VARIOUS SAHIDIC FRAGMENTS.

## FRAGMENT I.

Cod. Br.  
M. Or.  
8581 в  
р. 'Г'

<sup>1</sup>шооп п̄маꝓ не:|||||— <sup>2</sup>А захаріас ꙗе пегеїѡт  
мотор̄ еѡл р̄м пеппа̄ еѡтаѡаѡ. аꝓпрофитет̄е еꝓѡ м̄мос.  
<sup>3</sup>же. Ч̄смамаат̄ п̄сї̄ п̄потте м̄п̄н̄л̄. же аꝓѡеп пепш̄їне.  
аꝓеїре потсѡте м̄пеглаос. <sup>4</sup>аꝓтотнос̄ пап̄ поттап̄ потжаї.  
еѡл р̄м п̄нї̄ п̄аа̄ пегр̄м̄ра̄л̄:|||||— <sup>5</sup>П̄шире ꙗе ш̄нм̄  
еѡтаѡаѡ іѡраппнс̄ петѡалпеї̄ м̄моꝓ̄ ем̄ате р̄м̄ п̄нї̄ п̄пег-  
еїѡте̄ п̄соот̄ пегѡт̄. еꝓѡї̄ еѡл̄ р̄п̄ терѡте̄ п̄т̄р̄л̄/лѡ  
паѡрп̄п̄. <sup>6</sup>аѡ̄ пере пегеїѡте̄ ꝓї̄ м̄моꝓ̄ м̄м̄н̄не̄ р̄їѡп̄  
петсї̄ѡ̄ еп̄р̄пе̄ м̄п̄ѡеїс̄ еꝓс̄мо̄т̄ е̄роꝓ̄ п̄сї̄ пегеїѡт̄:—  
Аѡ̄ еꝓсоот̄т̄п̄ м̄моꝓ̄ р̄їѡн̄ м̄пегѡсїастир̄їѡп̄. еп̄ма̄ п̄та <sup>10</sup>  
паѡт̄е̄л̄ос̄ от̄ѡп̄р̄ паꝓ̄ еѡл̄ еꝓѡ м̄мос. <sup>7</sup>же̄ п̄ѡеїс̄  
п̄потте̄ м̄п̄н̄л̄. ꙗ̄ѡм̄ м̄паї̄ п̄такс̄ѡтѡт̄ꝓ̄ паѡ. <sup>8</sup>аѡ̄ пере  
п̄ширеш̄н̄м̄ ꙗ̄ е̄папаї̄ м̄м̄н̄не̄:— <sup>9</sup>Асш̄ѡпе ꙗе̄ м̄п̄п̄са̄ соот̄  
пегѡт̄. ѡп̄таѡѡпо̄ п̄їѡраппнс̄ аѡѡпо̄ р̄ѡѡꝓ̄ м̄п̄л̄отос̄  
р. 'А' <sup>11</sup>п̄п̄еїѡт̄ | п̄аѡѡѡс̄ еѡл̄ р̄п̄ т̄парѡепос̄ еѡтаѡаѡ̄ марї̄ѡ. р̄п̄ <sup>15</sup>  
т̄м̄п̄т̄ро̄ паѡт̄от̄стос̄ п̄р̄ро̄ п̄пегр̄ѡмаїос̄. м̄п̄ т̄м̄п̄т̄тетра-  
арх̄нс̄ п̄кр̄ѡѡнс̄ р̄п̄ ꙗ̄от̄ѡаї̄:|||||— <sup>10</sup>А̄ѡ̄ п̄тет̄пот̄̄ а̄  
пегсїѡт̄̄ ш̄а̄ р̄п̄ тапаѡл̄н̄. а̄ п̄ѡѡс̄ паѡ̄ е̄роꝓ̄ аѡ̄р̄ш̄п̄ире̄  
м̄моꝓ̄:|||||— <sup>11</sup>Потсїѡт̄̄ ѡар̄ ап̄ не̄ п̄ѡе̄ п̄песїѡт̄̄ тирот̄.

## VARIOUS SAHIDIC FRAGMENTS.

### FRAGMENT I.

...was with him. <sup>2</sup>And his father Zacharias was filled Lc i 66 ff  
with the Holy Ghost, and prophesied, saying, <sup>3</sup>Blessed is the  
God of Israel; for He hath visited us, and hath wrought  
redemption for His people,<sup>4</sup> and hath raised up for us a  
horn of salvation from the house of His servant David.

<sup>5</sup>And the holy child John was cherished much in the cf. Lc i 80  
house of his parents for six months, receivng suck from the cf. Lc i 7  
barren old woman. <sup>6</sup>And his parents took him daily in<sup>a</sup> cf. 1 Sa i 24\*  
their hands to the temple of the Lord; his father blessing  
him, and setting him before the altar at<sup>b</sup> the place where  
the angel appeared to him, saying, <sup>7</sup>Lord God of Israel,  
strengthen this *child*, whom Thou hast prepared for Thyself.  
<sup>8</sup>And the child was pleasing<sup>c</sup> daily.

<sup>9</sup>Now it came to pass after six months from *the time that* cf. Lc i 26, 86  
John was born, the Word of the good Father also was born  
from the holy Virgin Mary, in the reign of Augustus the cf. Lc ii 1; Mt ii 2; Lc ii 8, 18  
king of the Romans, and when Herod was tetrarch in Judaea,  
<sup>10</sup>And straightway His star rose in the east, and the shep- cf. Nu xxiv 17; Mt ii 2; Lc ii 8, 18  
herds saw it, and wondered at it. <sup>11</sup>For it was<sup>d</sup> not a star

<sup>a</sup> Lit. *on*

<sup>b</sup> Lit. *to*

<sup>c</sup> See note

<sup>d</sup> Lit. *is*





like all the stars, but it was<sup>a</sup> a great star in the form of a wheel, its figure<sup>b</sup> being like a cross, sending forth flashes<sup>c</sup> of light; <sup>12</sup>letters being written on the cross, This is Jesus the Son of God. <sup>13</sup>And the wise men, when they saw the star <sup>of. Mt II 1, 2, 4, 7</sup> and read the letters, hastened and came to Jerusalem unto Herod and the chief priests, saying, <sup>14</sup>Where is the King of the Jews that is born? for we saw His star in the east, and are come to worship Him. <sup>15</sup>But some one will say to me, Art thou then adding a supplement to the gospels? <sup>16</sup>Let that beloved one listen attentively, and . . . .

## FRAGMENT II.

...And the parents of the bridegroom approached to Mary, as being of good courage because she was<sup>a</sup> their sister. <sup>2</sup>And they said to her, Mary, our sister, what shall we do? The wine has failed. <sup>3</sup>For wine it is that maketh glad those <sup>of. Jn II 8\*; Ps ciii 15\*</sup> who eat. And behold it has failed. <sup>4</sup>O the great shame which has befallen us to-day in the midst of all those who are bidden; and especially because of thy Son, for we were not worthy that He should come into our house until to-day <sup>of. Mt VIII 8; Lc VII 6\*</sup> . . . . <sup>5</sup>manifest a wonder to-day in the power of His god-<sup>6</sup> head. <sup>6</sup>For we believe that He is the Saviour of the world <sup>of. Jn IV 41\*, 42\*</sup> and that all things are possible to Him.

<sup>7</sup>And Mary also was assured<sup>d</sup> that He would<sup>e</sup> not grieve her in any thing that<sup>f</sup> she should<sup>e</sup> ask Him. <sup>8</sup>And she

<sup>a</sup> Lit. *is*  
courage

<sup>b</sup> See note  
<sup>c</sup> Lit. *will*

<sup>c</sup> Lit. *lightnings*

<sup>d</sup> Lit. *was of good*  
<sup>e</sup> Lit. *in anything in the things which*



approached to the place wherein her Son was reclining, and she worshipped Him. <sup>9</sup>And she saith to Him, My Son, my Beloved, Thou<sup>a</sup> whom my soul desireth<sup>b</sup>, my Lord and my God . . . . good and merciful. <sup>10</sup>Thou art bidden as Son of Mary: manifest Thy power as Son of God. <sup>11</sup>Let all the nations know that Thou art the Christ, the Son of the living God. My Son, they have no wine. <sup>12</sup>He saith unto His mother in a kindly<sup>c</sup> voice, Woman, what wilt thou with Me? Mine hour is not yet come. <sup>13</sup>But His mother, being assured<sup>d</sup> that He would<sup>e</sup> not grieve her in anything, spake unto those who served<sup>f</sup> . . . . <sup>14</sup>Now there were six waterpots of stone set down at the marriage, from which those who would<sup>g</sup> recline were purified before they reclined, according to the law of the Jews. And each one contained two or three firkins. <sup>15</sup>He saith unto them, Fill the waterpots with water. <sup>16</sup>We knew straightway that He would<sup>g</sup> manifest a wonder, all those who reclined beholding it<sup>g</sup>. <sup>17</sup>We hastened and filled the waterpots with water, being troubled because he was<sup>h</sup> the chief<sup>i</sup> of those who reclined.

<sup>a</sup> Lit. *He*      <sup>b</sup> Lit. *desired*      <sup>c</sup> Or *sweet*      <sup>d</sup> Lit. *being of good*  
*courage*      <sup>e</sup> Lit. *will*      <sup>f</sup> See note      <sup>g</sup> Or *Him*      <sup>h</sup> Lit. *is*  
<sup>i</sup> Lit. *first*

FRAGMENT III<sup>a</sup>.

- p. 21 . . . my friends. Ye have seen, O my brethren, the  
 cf. Lc <sup>xxii</sup> Lord<sup>b</sup> always like this *one* loving His apostles, and promising  
 21, 29, 30 them His kingdom, that they should eat and drink with  
 Him at the table of His kingdom: whilst still on the earth,  
 eating with them at the table of the earth, *ye have seen Him*  
 reminding them of the table of His kingdom. For He took  
 no account at all of<sup>c</sup> the things of the world. <sup>3</sup>If thou wishest  
 to know, hear and I will tell thee. Doth not God earnestly  
 love<sup>d</sup> His apostles, *even* all of them? Hear John the  
 cf. Jn <sup>xvii</sup> evangelist bearing witness that Christ makes request to His  
 9, 11, 22 Father for them, that they may be one, even as *We are One*.  
 cf. Jn <sup>vi</sup> <sup>70\*</sup> <sup>3</sup>Dost thou wish to know the truth, that<sup>e</sup> He chose<sup>b</sup> them, *even*  
 p. 22 the twelve that they should . . . <sup>4</sup>[to] them, saying, I have  
 cf. Mt <sup>xv</sup> compassion on this multitude, for behold<sup>b</sup> three days they  
 32\*, 33\* continue with Me and have nothing to eat: and I would not  
 send them away fasting, lest haply they faint in the way.  
 cf. Jn <sup>vi</sup> <sup>8\*</sup> <sup>4</sup>Andrew saith unto Him, Master, where shall we find bread  
 in this desert place, that . . . <sup>5</sup>Jesus saith unto Thomas, Go  
 cf. Mt <sup>xiv</sup> 18\*; Mc <sup>vi</sup> 38\*; Jn <sup>vi</sup> 8\*, 9\* to the<sup>h</sup> man, who hath the<sup>i</sup> five barley loaves, and the<sup>i</sup> two  
 fishes; and bring him hither to Me. <sup>5</sup>Andrew saith unto him,  
 Master, what will these five loaves be among<sup>j</sup> so great a multi-  
 tude as this? Jesus said unto him, Bring them to Me, and the  
 matter will see *to it*. And they went, and brought the lad to  
 Jesus, and he worshipped Him straightway. Straightway he  
 p. 23 brought up the loaves and the two fishes. <sup>6</sup>The lad said to  
 cf. Lc <sup>v</sup> 5\* Jesus, Master, I have toiled much for these. Jesus said to  
 to the lad, Give Me the five loaves which are entrusted to

<sup>a</sup> The Sahidic text is printed by Prof. Ignazio Guidi: *Rendiconti della R. Accademia dei Lincei* (1887), vol. III, 2<sup>o</sup> semestre, pp. 373—380 (*Frammenti Copti*, Nota vi<sup>a</sup>). The numbers given in the margin of this and the following Fragment are those of the pages of the MSS

<sup>b</sup> See note  
<sup>c</sup> Lit. *He did not reckon to Himself at all* <sup>d</sup> Lit. *desire with love* <sup>e</sup> Or  
 for <sup>f</sup> There is a gap here in the MS of some six lines <sup>g</sup> There is

a gap here in the MS of some five lines <sup>h</sup> Or *this* <sup>i</sup> Or *these*  
<sup>j</sup> Lit. *to*

thee. For it is not thou that hast saved this multitude from affliction, but it is the dispensation which . . . <sup>a</sup> for a wonderful work, and for a memorial<sup>b</sup> unailing for ever, and for food that they may be filled. <sup>7</sup>And Jesus took the loaves, and He gave thanks over them, and He brake them, and He gave them to the apostles to set them before the multitudes. Now Judas was<sup>c</sup> the last who received of<sup>a</sup> the loaves. <sup>8</sup>Andrew saith unto Jesus, Master, Judas hath not received inheritance in his loaves<sup>a</sup>, that he should set them before these multitudes. Dost Thou wish . . . <sup>a</sup> Thy word, that he to whom I have not given the breaking of the loaves from My hands is not worthy of the breaking of My flesh. <sup>9</sup>Neither indeed does he care for giving to the poor, but only for the bag<sup>d</sup>. A mystery . . . the breaking . . . flesh. <sup>10</sup> . . . straightway He blessed them, saying, My Father, My Father, all the Root of goodness<sup>a</sup>, I pray Thee to bless these five barley loaves, that they may fill all this multitude; in order that Thy Son may be glorified in Thee, and that those whom Thou hast drawn unto Him from the world may obey Him. <sup>11</sup>And straightway His word was with authority. The blessing was in the loaves in the hands of the apostles. And all the people did eat, and they were filled, and they blessed<sup>e</sup> God.

<sup>12</sup>Ye have seen, O my beloved, the love of Jesus towards His apostles, because He did not hide anything from them of<sup>f</sup> all the works of His godhead: now in the blessing of the five barley loaves, now in the giving of thanks to<sup>a</sup> His Father, now in the giving of thanks for<sup>g</sup> the seven loaves. <sup>13</sup>Thomas saith unto Jesus, My Lord, behold Thou hast shewn all favours unto us in Thy goodness. There is one thing in which we wish that Thou shouldest assure us. We wish, O my Lord, to see dead men sleeping<sup>h</sup> in the tombs raised by Thee, for a sign of Thy resurrection which shall take place. <sup>14</sup>For we know, O our Lord, that Thou didst raise the son of the widow in Nain<sup>i</sup>. But the wonder at that time<sup>j</sup> was different; for Thou didst find them going with him in the

<sup>a</sup> See note      <sup>b</sup> Or remembrance      <sup>c</sup> Lit. For Judas is      <sup>d</sup> Or box      <sup>e</sup> Or praised      <sup>f</sup> Lit. in      <sup>g</sup> Lit. of      <sup>h</sup> Or lying      <sup>i</sup> The MS has Noein      <sup>j</sup> Lit. hour

way. We wish to see how bones in the<sup>a</sup> tomb which have been dissolved are joined together and they speak (?) here.

p. ʔ ʔ ʔ      <sup>12</sup>Jesus saith to Thomas, Thomas My friend, ask Me and thy brethren<sup>b</sup> concerning everything that thou desirest; and  
cf. Jn xx 27 I will hide nothing from you, that hardly (?) thou mayest see and touch and thy heart be assured<sup>c</sup>. Didst thou desire to see those who *are* in the tombs arise? Full well didst thou seek after a sign of *the* resurrection. For I have told you already<sup>b</sup>, I am the resurrection, and the life: and if a<sup>d</sup> grain of wheat dieth not, it beareth not fruit. <sup>14</sup>If ye also do not see with your eyes, your heart is not assured<sup>c</sup>. Did not I  
Jn xi 25 say to you, Blessed are they that have not seen, and have  
cf. Jn xii 24 believed, rather than they that have seen, and have not believed? Ye see how many signs and wonders I have wrought before the Jews, and they have not believed on Me.

p. ʔ ʔ ʔ      <sup>17</sup>Now therefore, O brethren, ye know Lazarus the man of  
cf. Jn xi 1, 8, 6, 11, 17, 89 Bethany, who is called My friend. Behold four days I abide with you, and I have not gone to visit his sisters: for to-day  
cf. Jn xi 15, 19 is the fourth day since Lazarus died<sup>c</sup>. Now therefore let us go unto him, that ye may comfort them concerning their  
cf. Jn xi 16 brother Lazarus. <sup>18</sup>Didymus, come with Me, that we may go to Bethany, and that I may shew thee the figure of the  
cf. Jn xi 24, 25 resurrection at the last day in his tomb; and your heart shall be<sup>f</sup> assured<sup>c</sup> that I am the resurrection, and the life. Come with Me, O Didymus, that I may shew thee the bones which have been dissolved in the tomb gathered together again. Come with Me, O Didymus, that I may shew thee the eyes of Lazarus which have been hollowed out<sup>e</sup> sending forth<sup>b</sup> light. <sup>19</sup>Come with Me, O Didymus, unto the mount of Bethany, that I may shew thee the tongue of Lazarus, which has wasted away by reason of corrupt matter<sup>b</sup>, and that I may make it<sup>b</sup> speak with thee again. Come with Me, O Didymus, unto the tomb of Lazarus, that thou mayest see the corruption<sup>b</sup> of his bones and of his shroud, which the worms have destroyed, that thou mayest see that which

p. ʔ ʔ ʔ

<sup>a</sup> Or *this*      <sup>b</sup> See note      <sup>c</sup> Lit. *strengthened*      <sup>d</sup> Lit. *the*  
<sup>e</sup> Lit. *for to-day is the four of Lazarus since he died*      <sup>f</sup> Or *and let your heart be*      <sup>b</sup> Lit. *dug down*      <sup>b</sup> Or *destruction*

befalls\* him by<sup>a</sup> the voice wherewith<sup>c</sup> I call him. <sup>cf. Jn xi 43</sup> <sup>43</sup> \*Come with Me<sup>d</sup>, O Didymus, unto the tomb of Lazarus—to-day is<sup>e</sup> the fourth day<sup>f</sup> since he died—that I may raise him up <sup>cf. Jn xi 11, 17, 39</sup> <sup>11, 17, 39</sup> alive again<sup>g</sup>. Thou hast sought after the sign of My resurrection<sup>h</sup>, O Thomas. Come that I may shew it thee in the tomb of Lazarus. <sup>21</sup>Thou hast sought to see how bones are joined<sup>i</sup> together. Come with Me to the tomb of Lazarus, that thou mayest see them<sup>j</sup> going and coming from the door of his<sup>k</sup> tomb. <sup>22</sup>Thou hast sought for hands to be stretched out<sup>l</sup>. Come, that I may shew thee the hands of Lazarus, <sup>cf. Jn xi 44</sup> <sup>44</sup> bound in grave-clothes, and wrapped in the linen cloths<sup>m</sup>, set upon them alone, coming forth from the tomb<sup>n</sup>. <sup>23</sup>Didymus, My friend, come with Me to the tomb of Lazarus, for My mouth hath desired that of which thou hast thought. For to-day is the fourth day<sup>o</sup> of Lazarus, and Martha and Mary <sup>cf. Jn xi 17, 39</sup> <sup>17, 39</sup> are waiting for Me to go and enquire of them concerning their brother. <sup>24</sup>Now whilst Jesus was saying these things to the apostles, Didymus approached, and said unto Him, My Lord, how then shall we go thither, whilst the Jews are <sup>cf. Jn xi 8</sup> <sup>8</sup> seeking to stone Thee? He said this because he was grieved concerning the words which Jesus spake concerning Lazarus, in order that He might not go. <sup>25</sup>Jesus said to him, Didymus, <sup>p. 18</sup> <sup>18</sup> he that walketh in the light stumbleth not. Jesus said this <sup>cf. Jn xi 9; 1 Jn 1 7</sup> <sup>9; 1 7</sup> word to Thomas that He might comfort him, because He saw him grieving concerning the death of Lazarus.

**<sup>26</sup>Now after all these things He came not far from the tomb**

\* Lit. *which hath befallen*      <sup>b</sup> Lit. *in*      <sup>c</sup> Lit. *wherein*      <sup>d</sup> A  
 fragment preserved at the Bodleian Library in Oxford beginning with the  
 words *with Me* and ending with the words *Thomas wept before Jesus, saying,*  
*If Thou hast* (verse 29) is given by Prof. Guidi (pp. 376, 377)      <sup>e</sup> For  
*to-day is* the Oxford fragment has *it being*      <sup>f</sup> Lit. *his four*      <sup>g</sup> For  
*alive again* the Oxford fragment has *again alive*      <sup>h</sup> For *the sign of My*  
*resurrection* the Oxford fragment has *a sign of resurrection* See note  
<sup>i</sup> Lit. *sought after the manner of seeing bones joined* The Oxford fragment  
 omits *the manner of*      <sup>j</sup> For *them* the Oxford fragment has *the* (or *these*)  
*multitudes of worms*      <sup>k</sup> For *his* the Oxford fragment has *the*      <sup>l</sup> For  
*Thou hast...out* the Oxford fragment has *Thou hast sought to see hands, that*  
*they may be stretched out*      <sup>m</sup> For *in the linen cloths* the Oxford fragment  
 has *in napkins*      <sup>n</sup> The first MS breaks off at this point, and the Oxford  
 fragment is given in the text      <sup>o</sup> Lit. *the four*

- cf. Jn xi 80 of Lazarus ; and his sister met Him there. She said unto Him, Lord, if Thou hadst been here<sup>a</sup>, my brother had not died, for<sup>a</sup> Thou art the resurrection, that raiseth the dead : for I know Thee from Thy youth and my brother Lazarus<sup>a</sup>. "Jesus said unto her, Believest thou this, that I am the resurrection that raiseth the dead, and the life of every one? Martha saith unto Him, Yea, Lord, I believe. Jesus saith unto her, Thy brother shall rise. "Then as they were saying these things one with another, behold Martha and Mary and Jesus came to the tomb of Lazarus, Jesus going before the apostles. And He saith unto them, Take away the stone, that thou mayest see the witness to the manner in which the dead are raised<sup>b</sup>. "And straightway Thomas wept before Jesus, saying, If Thou hast<sup>c</sup> suffered this trouble, and hast come to the tomb of *the* dead, because of my unbelief, let Thy will be done unto me, and let this tomb receive me unto the day of Thy resurrection. "But Jesus knew that Thomas was grieved, and He said unto him with a voice of joy and a word of life, Thomas, Grieve not. What I do thou knowest not. Is it a trouble to take away the stone of a friend enclosed in a tomb, that he may arise and come forth? Grieve not, O Thomas, because I said unto thee, Take away the stone, that a witness to *the* resurrection may be manifested in a tomb of *the* dead. Grieve not, O Thomas, because I said unto thee, Take away the stone, to raise *the* dead. "Open the door of the tomb, and I will bring forth him that is dead. Take away the stone, O Thomas, that I may give life to him who sleepeth<sup>d</sup> in the tomb. Drag far away the stone, O Thomas, and he that is dead shall<sup>e</sup> find the way of coming forth from the tomb. "I did not urge<sup>f</sup> thee, O Thomas, *saying*, Take away the stone ; because Lazarus cannot come forth, whilst the door is shut : for<sup>g</sup> all things are possible to Me. But if thou takest away the stone, O Thomas, the tomb is manifested that all men may see it, and may see how he that is
- Jn xi 21  
cf. Jn xi 22, 25 ff  
Jn xi 23  
cf. Jn xi 38, 39  
p. 10  
Jn xiii 7  
cf. Jn xi 11  
p. R

<sup>a</sup> See note      <sup>b</sup> Lit. to the manner of raising the dead      <sup>c</sup> The Oxford fragment ends here. The rest of the MS is in Rome. See Introduction      <sup>d</sup> Or lieth      <sup>e</sup> Or and let him that is dead      <sup>f</sup> Or compel      <sup>g</sup> The MS has whilst the stone is shut : yea, But see note



dead sleepeth<sup>a</sup>. <sup>32</sup>Hast thou taken away the stone, O Thomas; and the evil smell gone forth, and the corrupt matter, and the worm, in the manner of all those who are dead? Nay, God forbid<sup>b</sup>.

<sup>34</sup>Now after all these things Jesus said unto Mary, Believest thou that thy brother shall rise? She saith unto Him, Yea, Lord, I believe. By this time he stinketh: for it is four days<sup>c</sup> since he died. But I believe that all things are possible to Thee. <sup>35</sup>And Jesus turned to Thomas, and said unto him, Come, that thou mayest see the bones of *the* dead lying in the tombs before I raise them. Come with Me, O Thomas, that thou mayest see the eyes which have poured themselves forth<sup>d</sup>, before I give the light to them again. <sup>36</sup>Come, O Thomas, that thou mayest see how he who sleepeth<sup>a</sup> is laid, before I raise him again. Come, O Thomas, have faith in<sup>e</sup> Me; for all things are possible to Me. <sup>37</sup>Martha and Mary, assure<sup>f</sup> your heart. Have more faith than Martha and Mary, bearing witness to Me, *and saying*, Yea, all things are possible to Thee. <sup>38</sup>And as Jesus said these things, He cried out, saying, My Father, My Father, all the Root of goodness, I beseech Thee, for the hour is come, that Thou wouldest glorify Thy Son, that all may know that Thou didst send Me for this end<sup>g</sup>. The glory *be* to Thee unto *the* ages of *the* ages. Amen.

<sup>39</sup>And as Jesus was saying these things, He cried out, saying, Lazarus, come forth. And straightway the mount went round as a wheel (?). They that were dead arose, and came forth because of the voice of Jesus who called him, *saying*, Lazarus, come forth. <sup>40</sup>And straightway Lazarus came forth, wrapped in grave-clothes, his face bound with a napkin, his head bound in grave-clothes. Jesus saith unto them, Loose him, and let him go. <sup>41</sup>Now when Lazarus saw Jesus standing at the door of the tomb, he fell down and worshipped Him. And he cried out saying, Blessed art Thou, Jesus, at whose voice Amente trembles, *even the voice*

cf. Jn xi  
23, 26, 27,  
39

cf. Mc xiv  
36\*

cf. Mc xiv  
36\*; Jn  
xi 22, 27  
p. 21

cf. Jn  
xvii 1  
cf. Jn  
xvii 23;  
xviii 37  
cf. Jn xi  
43, 44

<sup>a</sup> Or *lieth*  
note

<sup>b</sup> Lit. *it shall not be*  
<sup>c</sup> Lit. *into*

<sup>d</sup> Lit. *it is his four*  
<sup>e</sup> Lit. *strengthen*

<sup>f</sup> See

<sup>g</sup> Lit. *thing*

- wherewith He called me: the glory of whose godhead those who *are* in Amente desire to see. Blessed art Thou, Jesus, to whom belongs this voice of resurrection; for Thou art He who shall judge the whole world. <sup>cf. Ac xvii 31</sup> "And as Lazarus was <sup>cf. Jn xii 9</sup> saying these things to Jesus, the multitudes followed after <sup>cf. Mc v 31\*</sup> him to see him. <sup>p. 22</sup> "Now when Jesus saw that the multitudes thronged Him and Lazarus also—[some<sup>a</sup>] of those belonging to his family embracing him, some asking after his welfare, his sisters kissing his mouth, in short there being<sup>b</sup> a great clamour in the mount of Bethany: some shouting aloud, others confessing that there was never a man like this in Israel, some *saying*, We believe on that *man*, that He is the<sup>c</sup> resurrection, from<sup>d</sup> that which we have seen in the tomb of Lazarus to-day: the<sup>e</sup> multitudes being gathered together to Lazarus, like bees to a honey-comb, because of the wonder which was come to pass.
- "But Lazarus did not go away from the feet of Jesus, kissing them, and bearing witness to the multitudes, *and saying*, Jesus is the resurrection of the quick and of the dead. What is<sup>b</sup> the sight of this place at all compared with the sight of Amente at the hour that He called my name from the door of the tomb, *saying*, Lazarus<sup>b</sup>, come forth? <sup>cf. Jn xi 43</sup> "I say unto you, At that hour my father Adam knew His voice and His call<sup>f</sup>, as though He were at the gates of death, <sup>cf. Job xxxviii 17; Ps ix 14; cvi 18</sup> calling him. He spent a while with his ear inclined to His call<sup>f</sup>, thinking that He was calling him. "Adam bare witness to the multitudes, *saying*, This call<sup>f</sup> that I have heard is the *call* of my Creator: this voice that I have heard is the *voice* of my Surety, wherewith He calleth me in Paradise<sup>g</sup>. <sup>p. 23</sup> "Where <sup>cf. He vii 22\*</sup> is that hour when He cometh to Paradise<sup>g</sup> to call me? Who is this good son whom my Creator calleth by this name, <sup>cf. Jn xi 43</sup> *saying*, Lazarus, come forth? "I pray thee, my son Lazarus, upon whom the mercy of the Almighty has come, enquire of my Creator concerning me, O my beloved son Lazarus,

<sup>a</sup> The word *some* is not in the MS, but see note

<sup>b</sup> See note

<sup>c</sup> Lit. *a*

<sup>d</sup> Lit. *in*

<sup>e</sup> Or *these*

<sup>f</sup> Lit. *voice* or *sound*

<sup>g</sup> Lit. *the Paradise*

*saying*, How long shall it be before I hear<sup>a</sup> this call<sup>b</sup> of life?

<sup>40</sup>Now as Lazarus was saying these things to the multitude, lying prostrate at the feet of Jesus, the fame of Him<sup>c</sup> reached unto the chiefs of the Jews<sup>d</sup>, that Jesus did this work<sup>e</sup> on the sabbath. [And they came<sup>f</sup>] that they might see Lazarus and stone Jesus. <sup>50</sup>Now it came to pass in those days, when Jesus raised Lazarus, there was a chief of Galilee with Herod, for the care of the countries of Philip, over which he was<sup>g</sup> appointed, who was accused before the king that he was<sup>g</sup> laying them waste, for the sake of his wife, because Herod took her from him. <sup>51</sup>And Carius, the chief of the king, when he heard the mighty works<sup>h</sup> which Jesus was<sup>g</sup> doing, went unto Him that he might see Him. <sup>52</sup>Then Carius brought the report of Jesus, and sent it to Herod, *saying*, This man is worthy to be made king over all Judaea and the countries of Philip. <sup>53</sup>When Herod heard these things concerning Jesus, that He was<sup>g</sup> worthy to be made king, he was greatly distressed, and brought<sup>i</sup> great accusations against Jesus. And so he gathered together all the chiefs of the Jews, and spake to them that which Carius thought concerning Jesus, that He would be made king. <sup>54</sup>And straightway Herod commanded them, saying, He who is found consenting unto this matter shall come under the destruction of the sword, and they that *are* in his house shall be seized<sup>j</sup>.

<sup>55</sup>Now Annas and Caiaphas and the chiefs of the Jews were gathered together unto Carius, the chief of Tiberius<sup>k</sup> the king: and they agreed upon lying words and false testimonies, which did<sup>k</sup> not agree together, concerning Jesus, from His birth unto His death<sup>l</sup>: some *saying*, He is a magician; others, He was born of fornication<sup>m</sup>; some, He breaketh the sabbath; others, He hath abolished the

<sup>a</sup> Lit. *Until what time shall I hear*      <sup>b</sup> Lit. *voice or sound*      <sup>c</sup> Or *him*      <sup>d</sup> The MS has *the chief Jews* But see note      <sup>e</sup> See note  
<sup>f</sup> These words are not in the MS, but see note      <sup>g</sup> Lit. *is*      <sup>h</sup> Lit. *the powers*      <sup>i</sup> Lit. *spake*      <sup>j</sup> Or *those things which are in his house shall be spoiled*      <sup>k</sup> Lit. *do*      <sup>l</sup> Or *consummation*      <sup>m</sup> Lit. *of a woman*

synagogue of the Jews. \*And straightway they sent for Joseph and Nicodemus, and brought them; who also were chiefs of the Jews; and they consented not with them unto their lying accusations, but spake blessed words concerning Jesus.

cf. Jn xix 38, 39  
cf. Lc xxiii 50, 51; Jn iii 1; vii 50\*, 51\*

## FRAGMENT IV\*.

p. 53 Nothing is impossible unto you in the removal of the  
cf. Mt xvii 20 mountains. Now therefore have faith in the love of My Father; for faith is the end of all things. \*Now all these our Saviour spake to His apostles comforting them on the mount; knowing that which was spread abroad concerning Him in Judaea, by the authorities that came after Him, to take Him by force, that they might make Him king. \*And the messengers of Theophilus came unto Jesus, and they told Him, saying, They seek after Thee<sup>b</sup>, wishing to make Thee<sup>b</sup> king. The apostles said to Jesus, Our Lord, we are glad<sup>c</sup> that they will make Thee king. \*Jesus said to them, Did I not say to you again, My kingdom is not of this world? Do not have the joy of the kingdom of this world in your heart, O my brethren *and* apostles; for it is temporal. \*Did I covenant with<sup>d</sup> you, O My holy members and My brethren, to eat with you at the table of a kingdom of this world? But My kingdom continueth for ever in heaven and on earth. \*Now as Jesus said these and other<sup>e</sup> things to His disciples, He was hidden<sup>f</sup> on the mount, because they sought<sup>g</sup> after Him to make Him king. \*And the authorities of Tiberius<sup>d</sup> prevailed the second time concerning<sup>d</sup> Jesus, and indeed Pilate also, that they might commend Jesus, to make Him king. \*And Pilate praised them exceedingly<sup>h</sup>, saying, Truly

cf. Jn xviii 36  
p. 54  
cf. Lc xxii 29, 30  
cf. Mt vi 10; Lc xi 2\*  
cf. Jn vi 15

\* The Sahidic text is printed by Prof. Ignazio Guidi: *Rendiconti della R. Accademia dei Lincei* (1887), vol. III, 2<sup>o</sup> semestre, pp. 381—384 (*Frammenti Copti*, Nota vi\*)

<sup>b</sup> Lit. *Him*

<sup>c</sup> Lit. *there is joy to us*

<sup>d</sup> See note

<sup>e</sup> Lit. *these and these other*

<sup>f</sup> Lit. *He being hidden*

<sup>g</sup> Lit. *seek*

<sup>h</sup> Or *the more*

according to the signs and the wonders which that man doeth, He is worthy. We will make (?) Him<sup>a</sup> king over all Judaea, that He may rule over all the countries of Judaea. And as for those things that I hear concerning that man, He is a good man and He is fit to be made king. <sup>p. 55</sup> <sup>of. Jn vii 12\*</sup> <sup>12\*</sup> Now as Pilate was saying these things before the authorities of Tiberius<sup>a</sup> the king, Herod could not refrain from setting Pilate at nought<sup>b</sup>, saying, Thou art a Galilaean foreign Egyptian Pontus (?). Thou dost not know any law at all: and indeed thou hast not long been governor of this city, that thou shouldest know the works of that man. <sup>of. Jn xix 12</sup> <sup>12</sup> Herod said to him, Every one that opposeth the command of the king angereth the king: for<sup>c</sup> it is no care to me that Jesus should reign over Judaea. And straightway there was enmity between Herod and Pilate because of Jesus from <sup>of. Le xxiii 12</sup> <sup>12</sup> that day. <sup>p. 56</sup> <sup>of. Mt xxviii 15\*;</sup> <sup>Jn xix 19;</sup> <sup>Le xxiii 88</sup> This saying<sup>d</sup> was spread abroad in all Judaea: Jesus the king of the Jews. And Pilate wrote the report<sup>e</sup> of Jesus; and fastened it<sup>f</sup> to the cross, This is Jesus the king of the Jews. <sup>12</sup> Now when Herod heard these things, he still continued in his madness against Jesus, saying, My father died at the occasion of this *man* in His youth; but I suffer not myself to die, whilst this *man* lives. <sup>13</sup> And he gave much money to the authorities; and he brought them on their way to the king. And he spread abroad great guile in all Judaea.

<sup>14</sup> Now our Lord Jesus knew all things that were coming <sup>of. Jn xviii 4</sup> <sup>4</sup> upon Him, and He said to His disciples, My brethren, behold the devil has mingled for himself a cup of guile, that I should be crucified. <sup>of. Le ix 44\*</sup> <sup>44\*</sup> Now therefore let all My mysteries sink into your ears<sup>g</sup>. I have not left you lacking any of<sup>h</sup> all the mysteries of My kingdom. I have given unto you all <sup>p. 117</sup> <sup>of. Mt xiii 11\*;</sup> <sup>xxviii 18\*;</sup> authority in heaven and on earth. I have set the power of serpents<sup>i</sup> and scorpions<sup>j</sup> under your authority. <sup>Le x 19\*</sup> <sup>19\*</sup> Now there-

\* See note

<sup>b</sup> Or from insulting Pilate<sup>c</sup> Or otherwise<sup>d</sup> Or because of Jesus. From that day this saying<sup>e</sup> Lit. the 'anaphora'<sup>f</sup> The MS has *Him*. But see note<sup>g</sup> Lit. set all My mysteries under

your ears

<sup>h</sup> Lit. in<sup>i</sup> Lit. the serpents<sup>j</sup> Lit. the

scorpions

of. Le XIII fore arise, let us go hence; for Herod seeketh Me to  
81; Jn XIV kill Me.  
81

17 And our Lord Jesus came down from the mount with His  
disciples. 18 And behold the devil met them: and he took the  
form of a fisherman; many demons following him, carrying  
many nets and drag-nets and hooks<sup>a</sup>, and casting nets and  
hooks on the mount. 19 Now the apostles when they saw  
them casting nets hither and thither, and hooks, wondered  
exceedingly. 20 And they said to Jesus, Our Lord, what man-  
ner of one is this, doing these things in this desert? 21 Jesus  
p. 'NH said to them, Peter, this is he of whom I spake to thee,  
of. Le XXII saying, Behold Satan asked for you, that he might sift you  
81, 82 as wheat: but I made supplication for thee, that<sup>b</sup> thy faith  
fail not. 22 John said to Him, What do these find in this  
desert? 23 Jesus said to him, My beloved John, he who  
seeketh him, behold he hath caught him already<sup>c</sup>. This is  
of. 2 Ti II the fisherman that catcheth every bad fish. This is the  
26 snarer of every foul beast and of every one that is bad.  
24 Philip said to Him, My Lord, who shall be taken by the  
hook of this one or by his nets? 25 Jesus said to him, Many  
shall be taken by the hook of this one and by his nets<sup>b</sup>.  
26 Andrew said to him, My Lord, what is the use of this  
p. 'Φ one making men to transgress? 27 Jesus said to him, Did  
I not come to take those who are Mine for My kingdom?  
This one also seeketh those who are his for his punish-

## FRAGMENT V.

Cod. Borg. 1 Πετεσσυε οτῆ πε εοτεπῆ ἡρωα εβολ γε ετῆε αψ  
COLXVII παῖτῆα ετῆσα ὑπερῆος ὑποοτ:— 2 Χαῖ γαρ ἡτα  
πῖοτῆαῖ χῖολ εταπασταῖς ετῆω ὑμος γε ὑπερτωοτῆ  
αλλα πεμαονητῆς πεπτατεῖ ἡτερῆι ατῆῖτῆ ἡχῖοτῆ.

<sup>a</sup> Lit. many nets and drag-nets and hooks being placed upon them    <sup>b</sup> See  
note    <sup>c</sup> Or that which he seeketh, behold he hath caught it already

ment. <sup>28</sup>I suffered this great humiliation, and I came down to the world, that I might pluck out this<sup>a</sup> talon of death, even this one. <sup>29</sup>John said to Him, My Lord, command me to go unto him, that I may know what he doth. <sup>30</sup>Jesus said to him, Go, My beloved John, for I have sanctified thee from *the time that thou didst receive suck from thy mother*<sup>b</sup>. <sup>31</sup>And the holy John went to the devil. <sup>32</sup>He said to him, What dost thou with<sup>c</sup> these nets? or what dost thou catch here? <sup>33</sup>The devil said to him, I have heard concerning thee and thy brethren, that ye *are* fishermen that catch fish. <sup>34</sup>I have come hither to see your mastery to-day. Behold I and my servants and my nets *are* here. Do thou also call thy p. 60 brethren; and let them come unto thee hither with their nets, that we may cast them here. He who catcheth fish here, he is the master. <sup>35</sup>It is not a wonder to catch fish in the waters: the wonder is *in* this desert, to catch fish therein. <sup>36</sup>John said to him, I have already heard of thy mastery, before I came unto thee hither. But cast thy nets, that we may see what thou wilt catch. <sup>37</sup>Straightway he cast them. He caught every kind of foul fish which *was* in the waters—some taken by their eyes, some caught by<sup>d</sup> their entrails, others taken by their lips. <sup>38</sup>Jesus was afar off with His apostles, beholding them. He said to them, See how Satan catcheth the<sup>d</sup> sinners by their members. <sup>39</sup>Jesus said to John, Say to him, Cast ...

FRAGMENT V<sup>c</sup>.

<sup>1</sup>It is right therefore to manifest the matter, for what cause the festival of the Cross is kept to-day. <sup>2</sup>For also the Jews lied with regard to the resurrection, saying, He did *cf. Mt* not rise, but His disciples came by night and took Him away <sup>xxviii 13\*</sup>

<sup>a</sup> Or *the*<sup>b</sup> Lit. *thou wert in thy mother's milk*<sup>c</sup> Lit. *to*<sup>d</sup> See note<sup>e</sup> I have omitted the beginning and end of this fragment.

See Introduction

р. мѢ <sup>3</sup>ετοτωϣ ερωп | мпесѣѣѣс етоτѡѡѡ птмнте . же ппесотѡпѣ  
 ѣѡл ептрѣ ката пептатѡот пѡї їѡснпнос . мп їерип-  
 паѣс . папо гѣѡреос ѣп петархнѡлогїѡ : : : — <sup>4</sup>Епере  
 отпоѡ мпопнрїѡ пѣѡт рм пнт ппїотѡѡї птатѣѣѣѣ  
 мпѡеїс . ερωп епкешѣ мпесѣѣѣс етоτωϣ ερωп : — <sup>5</sup>Пїпса  
 етре пѡеїс ѡе тѡтн . пере псѣѣѣс токѣ рм пма  
 птатѡѡтѣ пнтѣ : : : — | <sup>6</sup>Нтере пештортѣ ѡе ло поткѡтї  
 же пере ммаѡнтис рпп пе . еѡѣ ѡоте ппїотѡѡї : : : —  
 ѡѣтѡтн пѡї їѡснѣ псѣѡл ѣп ѡрїмаѡїѡ . ѡѣї ѡѡ  
 пїѡѡнмос пѣѡѣ паѣ . <sup>7</sup>же ѣїс рнїте сестмѡѡлетѣ пѡї 10  
 пархїѣретѣ . мп псеѣне ппїотѡѡї . <sup>8</sup>ετѡѡ ммос же  
 марепрѡкѣ мпѡше птатѡѡт їс ερωѣ <sup>9</sup>ѡѣтѡтн ѡе пѡї  
 їѡснѣ мп пїѡѡнмос птетѡн . атѡѡк εѡп<sup>1</sup> | пма мп-  
 крапїон мпеспат . пѡл птполїс пма птатѣѣѣѣ ммоѣ  
 пнтѣ : : : — <sup>9</sup>ѡѣї мпесѣѣѣс пїс . мп птїтлос мпїлатос 15  
 εтѡѡт εротн ερωѣ : — <sup>10</sup>ѡтѡїне ѡе ппкееїѡт птатѡѡтѣ  
 епесѡїѡ . мп пѣотѣрнте етоѣт епесѣѣѣс : : : : : — <sup>11</sup>ѡтѡ таї  
 те ѡе птатѣїѡт . мп пѡотѣ ппїїстис . <sup>12</sup>мпоѡѡ ѡе пѡѡк  
 пмат εротн етполїс еѡѣ ѡоте ппїотѡѡї : : : — <sup>13</sup>Пѣѡе  
 їѡснѣ ппїѡтѡн | мос . же марепѡїѡт εротн ептаѣос 20  
 птатѡ їс пнтѣ . ѡѡт ѡѡр пѡї пе . атѡ мпїѡ ѡѡт  
 пѡѡмѡ пнтѣ епер : : : — <sup>14</sup>ѡтѡтн ѡе ммат атѡїѡт  
 εротн ептаѣос . же пѣѣрпп εротн епма птатѣѣѣѣ пїс  
 пнтѣ : — <sup>15</sup>ѡтѡ атѡїѡт εротн епемѡѡт . атѣерѡѡр  
 пѡпе εрѡѣ мпѡ атѡѡк пат : : : : : — <sup>16</sup>ѡтѡ мпѣ ѡѡт 25  
 еїме потпоѡ потѡеїѡ епептатѡѡѣ : : : : : — <sup>17</sup>Нере мма-  
 ѡн | тис ѡе мп пмнѡше пмпїстос ѡнѡ еѡл ептаѣос  
 пѡїѡтѣ птетѡн етѡѡнл . <sup>18</sup>ѡѡсте пте отмнїѡше<sup>б</sup> етѣїсе  
 пат рїтн пеппѡ паѡѡѡртѡн еї псеѡѡр ммате епѡпе

Cod. Borg.  
 00LVII  
 р. мѢ

р. мѡ

<sup>a</sup> punct. sup. п ut vid.

<sup>b</sup> duo punct. sup. ѡ ut vid.



secretly: <sup>a</sup>wishing to hide His holy cross from<sup>a</sup> the midst, that it might not be made manifest at all; according to those things which Josephus and Irenaeus who *were* of the Hebrews said in their Antiquities. <sup>4</sup>There was, they say, great malice in the heart of the Jews who crucified the Lord against the wood also of the cross, wishing to hide it. <sup>5</sup>Now after the Lord was risen, the cross was fixed in the place in which it was nailed. <sup>6</sup>And when the tumult was a little abated, for the disciples were hidden for fear of the Jews; Joseph who *was* from Arimathaea arose, and came unto Nicodemus, and said unto him, <sup>7</sup>Behold the chief priests and the rest of the Jews take counsel, saying, Let us burn the wood on which Jesus was crucified. <sup>8</sup>And Joseph arose and Nicodemus by night; and they both went to the Place of the skull without the city, where they crucified Him. <sup>9</sup>And they took away the cross of Jesus and the title of Pilate which was nailed to it. <sup>10</sup>And they found the nails also which were nailed to His hands and His feet nailed to the cross. <sup>11</sup>And thus they took them away and those also of the robbers. <sup>12</sup>They could not go<sup>b</sup> with them into the city for fear of the Jews. <sup>13</sup>Joseph said to Nicodemus, Let us take them into the tomb in which Jesus was laid: for also it is mine, and a body I never laid in it. <sup>14</sup>And they arose thence and took them into the tomb, for it was nigh to the place where Jesus was crucified. <sup>15</sup>And they took them into the tomb; and they rolled the stone to the door of the tomb, and they went their way. <sup>16</sup>And no one knew for a great while that which they did.

<sup>17</sup>Now the disciples and the multitude of the faithful were going forth to the tomb secretly by night, praying: <sup>18</sup>so that many who were troubled by unclean spirits<sup>c</sup> came, that they

<sup>a</sup> Lit. in  
the unclean spirits

<sup>b</sup> Lit. They found not the manner of going

<sup>c</sup> Lit.

cf. Jn xix  
38, 39; xx  
19

cf. Mt  
xxvii 38;  
Mc xv 22;  
Jn xix 18,  
19; He xiii  
12

cf. Mt -  
xxvii 60\*;  
Lc xxiii  
53; Jn xix  
41, 42

cf. Mt  
xxvii 60\*;  
Mc xv 46\*

етѣ рѡϥ м̄птафос <sup>19</sup>ϣатωϣ ε̄βολ π̄тетпот . же III ις некѣ-  
 п̄тима нап екϣ̄п̄ тсар̄ξ . <sup>20</sup>Λτ̄ω птерот̄с̄ѣот̄ м̄мон он .  
 еіс̄ н̄ше π̄татаϣ̄т̄н̄ ероϥ . м̄п̄ п̄тафос̄ π̄татака̄н̄ π̄рнт̄ϥ̄  
 а̄тот̄ωп̄р̄ ε̄βολ ет̄ѣр̄і̄|се нап : а̄т̄ω етпот̄х̄ м̄мон ε̄βολ ϣ̄п̄  
 π̄с̄ωма . π̄тат̄ст̄п̄х̄ωреі̄ м̄моот̄ нап : — <sup>21</sup>Λтеіс̄ ѿ̄е от̄п̄ 5  
 ω̄ π̄лаос̄ м̄маі̄п̄от̄те π̄т̄п̄ст̄ма̄не π̄т̄п̄ π̄теі̄п̄ос̄ π̄ϣ̄п̄н̄ре . ε̄а̄  
 п̄еп̄еі̄от̄е п̄ар̄х̄аі̄ос̄ жоос̄ е̄пет̄ш̄н̄ре . а̄ п̄ет̄ш̄н̄ре ϣ̄ωт̄ жоос̄  
 ε̄п̄еп̄т̄атеі̄ м̄п̄п̄с̄ωот̄ . ϣ̄п̄ап̄те̄<sup>a</sup> π̄ρ̄ω̄а̄ к̄атап̄та̄ ε̄рон̄ ϣ̄ωп̄  
 π̄с̄ежооϥ̄ ε̄рон̄ : — <sup>22</sup>Ξ̄м̄ п̄еот̄о̄еі̄ϣ̄ от̄п̄ е̄т̄м̄м̄ат̄ п̄еж̄ат̄ . п̄е  
 от̄п̄ от̄п̄ос̄ п̄і̄от̄а̄і̄ ϣ̄п̄ ѿ̄і̄л̄я̄м̄ . еϥ̄|от̄о̄ле̄ ε̄м̄ате ϣ̄п̄ от̄п̄ос̄ 10  
 м̄м̄п̄т̄р̄м̄ма̄б̄ . е̄п̄еϥ̄рап̄ п̄е к̄ле̄ѡ̄па . <sup>23</sup>ε̄не от̄п̄от̄а̄кр̄ос̄ п̄е  
 м̄п̄еϥ̄м̄о̄б̄ше п̄от̄п̄ос̄ п̄от̄о̄еі̄ϣ̄ . <sup>24</sup>от̄а̄е м̄еϥ̄ш̄та̄ле̄ е̄т̄н̄н̄ .  
 а̄л̄ла п̄е ϣ̄ат̄та̄лоϥ̄ е̄т̄л̄н̄к̄т̄п̄н̄ . н̄с̄еж̄і̄т̄ϥ̄ н̄с̄еж̄ок̄м̄еϥ̄ : . . . —  
<sup>25</sup>Пет̄м̄м̄ат̄ а̄е от̄п̄ е̄те к̄ле̄ѡ̄па̄ п̄е . та̄х̄а̄ м̄п̄еϥ̄а̄ω̄н̄ ϣ̄м̄  
 н̄ш̄о̄ж̄не п̄м̄па̄рап̄ом̄ос̄ п̄і̄от̄а̄і̄ . м̄п̄п̄ат̄ н̄т̄ат̄с̄ѣот̄ м̄п̄- 15  
 жо̄еіс̄ . <sup>26</sup>а̄л̄ла̄ а̄ϥ̄р̄ п̄к̄ер̄ωп̄ ε̄то̄о̄т̄от̄ п̄п̄еϥ̄ст̄т̄е|п̄н̄с̄ . м̄п̄  
 п̄еϥ̄ρ̄м̄ра̄л̄ . же м̄п̄р̄ст̄п̄ет̄а̄ок̄еі̄ м̄п̄ п̄і̄от̄а̄і̄ е̄т̄па̄ρ̄ω̄т̄н̄  
 м̄п̄еі̄ρ̄ω̄ме̄ π̄а̄і̄ка̄і̄ос̄ . же е̄т̄па̄ρ̄ω̄т̄н̄ м̄моϥ̄ е̄т̄н̄е̄ от̄к̄ω̄ρ̄ : . . —  
<sup>27</sup>Ка̄і̄ ϣ̄ар̄ п̄тоϥ̄ п̄е п̄ш̄н̄ре̄ м̄ма̄р̄і̄а̄ . т̄ϣ̄е̄ε̄ре̄ п̄к̄ле̄ѡ̄па̄ .  
 п̄с̄оп̄ м̄па̄еі̄ω̄т̄ : . — Λτ̄ω̄ к̄ата̄ п̄еп̄ро̄ф̄ит̄і̄а̄ н̄та̄ п̄еп̄ро- 20  
 ф̄ит̄н̄с̄ жо̄от̄ . п̄тоϥ̄ п̄е п̄ш̄н̄ре̄ м̄п̄п̄от̄те : — <sup>28</sup>Λοі̄п̄оп̄  
 а̄ϥ̄ш̄ω̄п̄е̄ п̄с̄і̄ ϣ̄рот̄ф̄ос̄ п̄ш̄н̄ре̄ п̄к̄ле̄ѡ̄па̄ . е̄т̄мо̄п̄о̄с̄еп̄н̄с̄ п̄а̄ϥ̄  
 п̄е : . . . — | <sup>29</sup>Λϥ̄жоос̄ а̄е п̄п̄еϥ̄ρ̄м̄ра̄л̄<sup>b</sup> же̄ а̄ω̄н̄ ж̄і̄ п̄от̄ла̄ζ̄ос̄  
 ϣ̄і̄ке̄ м̄п̄μ̄ра̄ат̄<sup>c</sup> м̄па̄ш̄н̄ре̄ . ϣ̄м̄ п̄к̄ω̄те̄ м̄п̄μ̄ра̄ат̄<sup>d</sup> м̄п̄ш̄н̄ре̄  
 м̄п̄п̄от̄те . а̄т̄ω̄ еі̄ϣ̄ап̄м̄от̄ ϣ̄ωт̄ он̄ от̄а̄ρ̄т̄ п̄рнт̄ϥ̄ : . . . — 25  
<sup>30</sup>Π̄п̄п̄са̄ жо̄от̄ а̄е̄ с̄п̄ат̄ а̄ϥ̄м̄от̄ п̄с̄і̄ ϣ̄рот̄ф̄ос̄ п̄ш̄н̄ре̄ п̄к̄ле̄-  
 ѡ̄па̄ . <sup>31</sup>ε̄не̄ п̄са̄λ̄λ̄а̄т̄оп̄ а̄е̄ п̄е̄ п̄ер̄о̄от̄ е̄т̄м̄м̄ат̄ . а̄т̄ω̄  
 м̄п̄от̄е̄ш̄ϥ̄і̄т̄ϥ̄ ε̄βολ̄ е̄т̄ом̄с̄ϥ̄ : . . — <sup>32</sup>Ξ̄то̄от̄ε̄ а̄е̄ м̄п̄от̄а̄

<sup>a</sup> duo punct. sup. ϣ̄ ut vid.  
 sup. м̄ sec. ut vid.

<sup>b</sup> lin. sup. м̄ ut vid.

<sup>c</sup> lin.

<sup>d</sup> man. post. ut vid. м̄п̄μ̄ра̄ат̄

might but touch the stone that *was* at the door of the tomb.  
 19 And they would cry out straightway, *saying*, O Jesus, Thou  
 didst rebuke us when Thou wert in the flesh. 20 And also  
 when Thou wast crucified, behold the wood on which Thou  
 wast crucified, and the tomb wherein Thou wast laid, were  
 made manifest; troubling us and casting us out of the bodies,  
 which were yielded to us. 21 Come then, O people that love  
 God, let us declare to you this great wonder, which our  
 fathers of old told their sons, and their sons also told those  
 who came after them; until the matter reached to us also,  
 and they told it us. 22 At that time then, they say, there was  
 a great Jew in Jerusalem, abounding much in great wealth,  
 whose name was<sup>a</sup> Cleopas. 23 He was diseased in the feet,  
 and had not walked for a great while; 24 neither could he  
 ride on *an* animal, but he used to be placed on a litter and  
 taken to be bathed. 25 Now that *man*, even Cleopas, did not  
 indeed<sup>b</sup> go in the counsel of the lawless Jews, at the time<sup>c</sup> of. Le xxiii  
 that they crucified the Lord; 26 but he gave commandment 51  
 also to his kinsmen and to his servants, *saying*, Consent not<sup>d</sup> of. Mt  
 with the Jews who will kill this righteous Man, for they will<sup>e</sup> xxvii 18,  
 kill Him for jealousy. 27 For also He is the Son of Mary, 19  
 the daughter of Cleopas, the brother of my father: and ac-  
 cording to the prophecies which the prophets spake, He is  
 the Son of God. 28 Moreover Rufus the son of Cleopas was  
 sick, who was<sup>a</sup> his only<sup>d</sup> son. 29 And he said to his servants,  
 Go, take a pick, and hew the tomb of my son near the tomb  
 of the Son of God: and when I also die, place me in it. of. 1 Ki  
 31 Now after two days Rufus the son of Cleopas died. 32 Now xiii 31<sup>e</sup>  
 it was the sabbath *on* that day, and they could not take him of. Jn v 9  
 out to bury him. 33 But in the morning on the first day<sup>e</sup> of

<sup>a</sup> Lit. *is*    <sup>b</sup> See note    <sup>c</sup> Lit. *hour*    <sup>d</sup> Lit. *only begotten*    <sup>e</sup> Lit. *the one*

μήσαλλὰ τοῦ ἀντιστοῦχου ἐκείνου ἐβόλ' ἔμελλε | ἵππος: |||| —  
 \*Ἀτταλος δὲ μὴ πικρὰ λέωνά περ εἴωτ' ἀπὼτ' ἡμῶν: ||| —  
 \*Ἡτεροῦ ποῦ δὲ ἐμῶν ἀντοῦχῳ ἐπενεῖτ' ῥιτοῦχῳ μὴ-  
 ταφός ἡς· καὶ σπῆντο μὴρο μὴ μῶν: |||| — \*Ἀτὼ  
 ἀτῶμοσ' ἀπερῆντο ῥιτοῦχῳ· ἐπερῆσ' ἑνὶ ἐπὶ σπῆντο· ἐπὶ ῥι-  
 ποῦ μὴ ταφός ἡς: || — \*Ἀτὼ περῆμε ἐκ τῶν μῶν· καὶ  
 Cod. Borg. Βαμοῖ ὡ παύνηρε μῆρεῖτ'· ἐπερῆσ' | ..... ε ..... ὡ  
 р. мз ..... 'хмн' ..... \*περῆσ' παύνηρε шароу не птапаракалеῖ  
 μῶν· περῆσ' ῥιτοῦχῳ: \*καὶ γὰρ ἀπὸ τοῦ οὐκ ἐμῶν пта-  
 мот: || — \*Ἀπὸ τοῦ οὐκ ὅτι καὶ λαζαρος птаротῶ ἐκ  
 10 κεῖτοσ' ἡροῦ ἐκ τῶν птафос· ἀτὼ εἰς ῥιτὸν ῥιτῶν псωма  
 μῶν: || — \*Ἀτὼ ἀπὸ τῶν псωма тшеερε ..... ἀπὸ τῶν тшеер'ε  
 птаεῖ'ρος пархис' пагωτος .....  
 ..... | \*не паї· ἐπερῆσ' ῥиш ἐрот: — \*Ἐπερῆ  
 καὶ ἐκ τῶν ἡμῶν· ἀπὸ τοῦ пс'потише шароу ἐβόλ' ῥиш птафос 15  
 ἡς: || — \*Ἀπὸ τῶν ῥиш περῆσ' ἐπὶ τῶν пс'поти· ἐπερῆσ' ἐβόλ'  
 ῥиш птафос ἡς· \*ἀπὸ τῶν ἐκ τῶν петмоот' птетпот  
 ἀπὸ τῶν ἀπὸ τοῦ: — \*Ἡτερε πλεωπά δὲ πατ' ἐπερῆσ' ῥиш  
 ἐκ τῶν· ἀπὸ τῶν ἐκ τῶν птетпот· ἀπὸ τῶν· ἐπερῆσ' μὴ  
 20 περῆσ' ῥиш ἐπ' τῶν: ||| —

the week, they gave diligence to take him out, that he might not stink<sup>a</sup>. <sup>33</sup>And they took him up and Cleopas his father, and they went with him. <sup>34</sup>And when they came to the tomb, they set him down by the tomb of Jesus, until they opened the door of the tomb. <sup>35</sup>And they placed his father by him, his back being stayed up by the stone, which *was* at the door of the tomb of Jesus. <sup>36</sup>And he was weeping, saying, Would, O my beloved son, that . . . <sup>37</sup>I would have gone unto Him and besought Him to come and raise thee. <sup>38</sup>For also He brought back many that were dead. <sup>39</sup>He raised one, *even* Lazarus, who had been four days already in the tomb, <sup>cf. Jn xi 17</sup> and behold he is in the body to-day. <sup>40</sup>And He raised the . . . daughter of Jairus the ruler of the synagogue<sup>b</sup>. . . . . <sup>cf. Mc v 22\*, 23\*</sup> <sup>41</sup>is this. Jesus will receive thee. <sup>42</sup>Now as he was yet saying these things, a great *and* sweet savour was given forth from the tomb of Jesus. <sup>43</sup>He saw with his eyes a figure of *the* cross come forth from the tomb of Jesus. <sup>44</sup>It rested upon him that was dead; and straightway he arose and sat. <sup>45</sup>Now when Cleopas saw his son sitting, he leaped up <sup>cf. Ac iii 8</sup> straightway and stood, as though his feet were not at all diseased.

<sup>a</sup> Or *become corrupt*<sup>b</sup> See note

## NOTES ON SAHIDIC FRAGMENTS OF THE LIFE OF THE VIRGIN.

### FRAGMENT I.

1. *a strange land*] This fragment is part of a sermon delivered on the festival of the Nativity of the Virgin (v. 62). The preacher is combating heretical teaching which affirmed that our Lord was born in a strange land. He maintains that the Virgin was of Davidic descent (v. 16 ff), and 'bare her Son in the land of her fathers' (v. 15).

2. *our fathers the apostles*] The sermon claims to have been delivered by a follower of the apostles. For a similar claim see Rossi, *Pap. Cop.* vol. II fasc. IV p. 87, 'Even as our fathers the apostles taught us.' Nicephorus Callistus (II 3 ed. Paris. 1630 tom. I p. 134) says that Evodius, the successor of the holy apostles, in his writings and especially in a letter called 'Light,' gave chronological details as to (1) the ministry of Christ, (2) the early history of the Acts, (3) the life of the Virgin. He related that Mary was three years old when brought to the temple, that she spent eleven years in the Holy of holies, was delivered to Joseph to keep, and was four months in his house before the Annunciation. The passage is as follows: ὁ δὲ πάλους τὰ θεῖα Εὐώδιος, τῶν ἱερῶν δ' ἀποστόλων καὶ οὗτος διάδοχος, ἐν τοῖς αὐτοῦ συγγράμμασι, μάλιστα δὲ ἐν τῇ ἐπιστολῇ ἣν Φῶς ἐπέγραψε, καὶ ταῦτα προστίθῃσιν· Ὁ Χριστὸς, λέγων, ἰδίας χερσὶ τὸν Πέτρον μόνον ἐβάπτισεν· Πέτρος δὲ Ἀνδρέαν καὶ τοὺς Ζεβεδαίου υἱούς· Ἀνδρέας δὲ καὶ οἱ τοῦ Ζεβεδαίου τοὺς λοιποὺς ἀποστόλων. Τοὺς δὲ ἐβδόμηκοντα Πέτρος καὶ Ἰωάννης ὁ θεολόγος βαπτίζουσι· προσεπiléγων καὶ ταῦτα· Ἀπὸ τοῦ βαπτισματος ἕως τοῦ πάθους Χριστοῦ ἔτη διελεῖν τρία· ἀπὸ δὲ τοῦ πάθους καὶ τῆς ἀναστάσεως καὶ ἀναλήψεως εἰς οὐρανούς μέχρι τῆς λιθοβολίας Στεφάνου ἔτη εἶναι ἑπτὰ· ἀπὸ δὲ τῆς μαρτυρίας Στεφάνου μέχρι τοῦ φανέντος τῷ Παύλῳ φωτὸς ἄνθρωπος ἕξ· ἀπὸ τοῦ φανέντος τῷ Παύλῳ φωτὸς μέχρι τῆς τελειώσεως τῆς ἀγίας θεοτόκου ἔτη γ'. Τὰ δὲ πάντα ἀπὸ τῆς γεννήσεως τοῦ Χριστοῦ ἄχρι τῆς μεταστάσεως τῆς ἀγίας θεοτόκου ἔτη λέγει εἶναι μδ'. Τὸν δὲ ὅλον τῆς ζωῆς αὐτῆς χρόνον ἔτη εἶναι νθ'.

Τριετὴς γὰρ γενομένη τῇ ἱερῇ προσήχθη, καὶ ἐν τοῖς ἁγίοις τῶν ἁγίων ἔτη ἑνδεκα διεβίβασε, καὶ εὐθὺς διὰ χειρὸς τῶν ἱερέων τῇ Ἰωσήφ πρὸς φυλακὴν παρεδόθη. Τέσσαρες δὲ μῆνας ἐν τῇ οἰκίᾳ τοῦ Ἰωσήφ διετέλεσε· καὶ ὑπὸ τοῦ ἀρχαγγέλου εὐαγγελίζεται Γαβριήλ· καὶ τίκτει τὸ φῶς τοῦ κόσμου, χρόνων ὑπάρχουσα ἑ', τῇ εἰκοστῇ πέμπτῃ τοῦ δεκεμβρίου μηνός. Ἐλτα ἕτερα λγ' ἔτη ζη' ἃ καὶ ὁ προαιώνιος λόγος καὶ υἱὸς αὐτῆς ἐπὶ τῆς γῆς διεβίβασε· καὶ μετὰ τὴν σταύρωσιν ἐν τῇ τοῦ Ἰωάννου οἰκίᾳ ἔτη διετέλεσεν ια'· ὡς ὁμοῦ τὰ ἔτη ταύτης ν' καὶ θ' συνάγεσθαι (Migne, *P. G.* CXLV 757). From this we see that in one of the works ascribed to Evodius there were details of the early life of the Virgin. There are two sermons extant in Coptic, one describing her Assumption (see p. 44 ff), and another delivered on the festival of the Resurrection, published from a papyrus now at Turin by Prof. Rossi. This latter, as far as it is preserved to us, does not describe the early life of the Virgin, but only states that she was fifteen years old when she bore Christ (Rossi, *Pap. Cop.* vol. II fasc. IV p. 7 ff). May not this fragment be part of one of the lost writings ascribed to Evodius?

4. The quotation may be based on Job XLII 5.

6. *the godless Jews*] The abuse of the Jews is a favourite theme in Coptic apocryphal sermons. In Evodius' sermon on the Assumption he abuses the Jews before he enters on his main topic (see p. 47 ff, c. IV 2—23). In his sermon given on the day of the Resurrection he says, 'The time then will fail me telling of thy reproach, O ignorant nation. Let us turn now to the dispensation (οἰκονομία) of the Son of God' (Rossi, *Pap. Cop.* vol. II fasc. IV p. 14).

*with their tongue...*] Similar denunciations of heretics are not uncommon in Coptic sermons. See e.g. Ephraim, *on Transfig.* p. ΡΜΑ, *Proc. Soc. Bib. Arch.* 1887, vol. IX p. 323.

7. *to burn her holy body*] An allusion to the day of her burial. See pp. 62, 81, 117.

8. *a power*] δύναμις. In one of the most remarkable speeches in the Pistis Sophia the Virgin speaks of 'the power (τέσση) which sojourned with me, that came forth from Barbelo, and became to Thee (i.e. Christ) a hylic body' (*PS.* p. 121; cf. also p. 13). See p. 109 v. 20 f.

*or say as...that*] The whole of the first page of this MS is indistinct, and here the vellum is badly torn. I am unable to emend the text. The opposition to a bodily assumption is remarkable. In the Greek, the two Latin, the three Syriac and the Arabic accounts of the Assumption, the Virgin's body is taken up.

10. There is an allusion in a Sahidic fragment of a sermon among the Turin papyri to a definite sect, that held Joseph to be the father of Christ. 'Let the evil heretical wolves, that are hidden from us (?), and that hear us to-day, be ashamed. Let the abominable service of the Platonites (πενταγωνιτικῇ) be destroyed and go into the abyss, who say with their mouth that ought to be closed and their tongue that

ought...she had carnal intercourse (reading  $\alpha\epsilon^{\prime}\kappa^{\prime}\alpha^{\prime}\iota\sigma\iota\omega\eta\epsilon\iota\epsilon\tau\epsilon\tau\eta\sigma\iota\alpha$ ) with Joseph' (Rossi, *Pap. Cop.* vol. II fasc. IV p. 57).

13. *the works of...the apostles*] Here an appeal is made to writings of the apostles; in verses 2-4 the appeal is to their actual words. In the same manner Evodius in his sermon given on the day of the Resurrection sometimes claims to be an eyewitness: 'We also were three and a half years following Him with the apostles' (Rossi, *Pap. Cop.* vol. II fasc. IV p. 15): 'For it is not a stranger that hath declared to me these things, but I was there myself' (p. 8 f); whilst in another part of the same sermon he appeals to a written Gospel 'The Evangelist saith, Pilate commanded the Jews; and they went with the soldiers, and sealed the tomb as they wished' (p. 34).

14. Joakim and Anna (v. 18) are said to be both of the royal tribe of Judah. Stress is probably laid on the fact here, because the preacher is combating false teaching (see v. 1). In Pseudo-Matthew (I 1, 2) a similar statement is made. In *De Nat. Mar.* Joakim is of Nazareth, Anna only of Judah (I 1). The Syriac *History of the Virgin* makes Joakim 'the seed of Nathan the son of David, of the tribe of Judah,' but does not give the descent of Anna (Wright, *Eng. trans.* p. 19).

15. *The matter is manifest*] This expression introduces a comment of the preacher's. Cf. the use of a similar expression 'The matter is manifest through this word' in Athanasius' sermon on the Virgin (Rossi, *Pap. Cop.* vol. II fasc. I p. 33).

17. As for *such a man*] Lit. 'this man of this kind.' The phrase is used in 2 Cor. XII 3 to translate  $\delta\ \tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma\ \alpha\upsilon\theta\eta\upsilon\omega\pi\omicron\varsigma$ . It is a common form of expression in legal documents. Cf. Ciasca, *I Papiri Copti del Museo Borgiano*  $\pi\epsilon\tau\eta\iota\ \sigma\tau\eta\ \pi\tau\epsilon\iota\mu\epsilon\iota\mu\epsilon\ \dagger\alpha\iota\sigma\pi\pi\tau\epsilon\ \mu\mu\sigma\phi\ \epsilon\phi\sigma\tau\eta\ \epsilon\tau\epsilon\gamma\epsilon\epsilon\tau\epsilon\ \epsilon\tau\omicron\tau\alpha\alpha\alpha$  'The afore-mentioned house therefore I assign to the holy monastery' (*Testo Copto* I p. c l. 2; cf. also I. 8 and p. 7 l. 16).

The identification of Joakim and Cleopas is noteworthy. It evidently arises from Jn XIX 25, where the Sahidic reads, 'His mother and His mother's sister, Mary the daughter of Clopas ( $\tau\upsilon\gamma\epsilon\epsilon\pi\epsilon\ \pi\kappa\lambda\omega\pi\alpha$ ) and Mary Magdalene.' Mary is taken to be the sister of the Virgin, and Clopas is changed to Cleopas. See p. 183, where we find the same identification, and we read also of another Cleopas, who was cousin to the Virgin. See also Ludolf, *Ad Hist. Aeth. Com.* (Francov. 1691) p. 397 not. (a) 'Maritus ejus fuit...*Joachimus Calliops*, vel *Calliopaenus* vel *Cleophas* secundum Aethiopes in vita B. Mariae Virginis.' According to the mediaeval tradition, 'Anna tribus nupsit, Joachim, Cleophae, Salomaeque.' Evodius in his sermon on the Assumption (v 5) discusses in a similar manner the name of Peter (see p. 50).

20. Joakim is said to be  $\pi\lambda\acute{o}\upsilon\sigma\iota\omicron\varsigma\ \sigma\phi\acute{o}\delta\rho\alpha$  in the Protevangelium (I 1). The tradition of his wealth probably arose from the story



which makes Joachim, the husband of Susanna, *πλούσιος σφόδρα* (Sus 1 4).

22. In De Nat. Mar. (II 1) and in one MS (B) of Ps-Mt (II 1) the feast is said to be that of the dedication. Here the passover is strangely identified with the feast of tabernacles. The mistake may have its origin in a misunderstanding of Jn VI 4. For a full discussion of the difficulty in that verse see Westcott and Hort, *The New Testament in the Original Greek*, Appendix p. 77 ff.

32. The construction of this sentence is like that of Ga IV 27 *παισθε πνιμρε πτετε μητε ραι ηροτο τετε σπητας ηραι* 'More are the children of her that hath no husband than of her that hath the husband.' Cf. also PS. p. 26 l. 23 f. The form *πων*=*πστη*, and is made on the analogy of *πων*. For the use of *παρὰ* cf. PS. p. 4 l. 14; p. 11 l. 8; p. 231 l. 15. The thought expressed in the verse may be compared with that of Lc XIII 2: 'Think ye that these Galilaeans sinned above all the Galilaeans (*πτατρηκοθε παρὰ πταλιτλαιος τηροτ*), because they have suffered these things?'

35. *distress*] Or 'shame.' The root of this word is *στωλς*. Thus in Ps LXVIII 20 *παστωλς=την εντροπήν μου*, and in Col III 21 *πεπαστωλς ηρητ=ἵνα μὴ ἀθυμῶσιν*. See also p. 86 l. 5. Here *στωλς* may stand for *σποτωλς*. It is unnecessary to suppose a root *ωλς* (see Peyron *Lex.* p. 274). *σπ* is not infrequently written for *σποτ*. See v. 73; Lc I 5; II 7; and 2 Ti II 17 (Boh.), where *σταμετ* almost certainly = *σποσταμετ*. Cf. also the two forms *σποσταμης* and *σποταμης* given by Peyron (*Lex.* p. 157). Even if *σπ* does not here stand for *σποτ*, it is quite possible to omit the indefinite article with the second of two substantives connected by *μη*. Cf. *Death of Joseph* c. XIII 3 (Vat. MS). The phrase 'sorrow and shame of heart' is found again p. 155 (*Death of Joseph* c. XVIII 3).

37. *forty days*] In the Protevangelium the same period is mentioned in connection with Joakim's fasting (I 4).

38 ff. There is no exact parallel to this and the following dream in Latin and Greek accounts. But the incident of the dove flying and sitting on Joakim's head may be compared with Prot. IX 1 *καὶ ἰδοὺ περισσότερὰ ἐξῆλθεν ἐκ τῆς ράβδου καὶ ἐπετάσθη ἐπὶ τὴν κεφαλὴν Ἰωσήφ*. Cf. Ps-Mt VIII 3 ('columba nive candidior'); De Nat. Mar. VIII 1. The Protevangelium also gives a description of Anna sitting under a tree and seeing a sparrow's nest (III 1): cf. Ps-Mt II 2. The meaning of these dreams is given in verse 61, where the dove is seen to be the Virgin. See also p. 15 v. 4, 10; p. 93 v. 6.

41. *When she herself fell asleep*] The phrase is perhaps derived from Ac XX 9 *ερε σπηος ρηινης σωκ μμοϋ*, where the Greek is *καταφερόμενος* (V. L. *κατεχόμενος*) *ὑπνῳ βαθεῖ*.

42. *in the midst of the tree*] cf. 2 Sa XVIII 14 *ἐν τῇ καρδίᾳ τῆς δρύος*; Mt XII 40, where in the Bohairic version *δεν προτ μπκαρι=ἐν τῇ καρδίᾳ τῆς γῆς*.

45. *Parmoute*] This is probably a transcriptional error for *Paremhat*. See verse 59.

49. *as though she had brought*] The construction is the same as  $\epsilon\omega\varsigma \pi\tau\alpha\eta\epsilon\pi \text{ } \eta\alpha\iota$  'as though we had done this' (Ac III 12).

54. *she spake*] As the text stands it can only be translated 'she spake.' A slight alteration, reading  $\alpha\chi\omega\omega\epsilon\gamma$  for  $\alpha\chi\omega\omega\varsigma$ , would give the sense 'she told it (i.e. the vision).'

58. *nine months were*] If we emend the MS and read  $\pi\mu\epsilon\gamma\psi\iota\varsigma$  for  $\psi\iota\varsigma$ , we may translate 'the ninth month was.'

58 f. *of that month. But*]  $\mu\eta\eta$  may here mean not 'of that' but 'nay.' Translate in that case 'Nay; but if.' *Paremhat*, *Parmoute*, *Pashons* and *Hathor* correspond *roughly* to March, April, May and November. The date of the birth of the Virgin given here does not agree with that found in S. C. Malan's translation 'from a manuscript calendar in Arabic which,' he says, 'until quite lately, was used in a Jacobite church at Cairo.' The date there given is *Bashnash* (viz. *Pashons*) 1st (*Calendar of the Coptic Church* 1873, p. 29). This represents the tradition of the Coptic Church. But in older calendars we find a second date given. Thus in Ludolf's *Calendar* the festival of her birth is mentioned on Tot x (Sep VII) as well as *Bashnash* 1st. In a note to the latter date he says: 'Aethiopes cum Coptitis diem natiuitatis beatissimae Virginis *Calendas Maji* esse firmiter persuasum sibi habent. Sic enim notatum in Calendariis eorum reperitur. Idem tradit Rex Aethiopiae *Zera-Jacobus* in epistula sua; supra Lib. 3 c. 3 n. 30 § 10. Idem bis extat in *vita S. Mariae*, quam Aethiopicè manuscriptam posideo. Ne tamen traditionem Ecclesiae Latinae et Graecae negligerent, etiam x *die Septembr.* secundum computum suum, eam commemoraverunt; et ne S. Virgo bis nata videretur, encomiastes meus ad illum diem addit: *prout Macarius scripsit*. Id est, *secundùm Macarii traditionem*' (Ludolf, *Ad Hist. Aeth. Com.* p. 431 f, Annot. ad Cal. XIX). See also Selden, *De Synedris Vet. Ebraeorum* (Amstel. ed. ult. 1679) lib. III c. xv pp. 221, 238; Wüstenfeld, *Synax. der Copt. Christ.* (Gotha 1879) I pp. 19, 20.

59. The form  $\epsilon\sigma\epsilon\eta$ , which occurs twice in this verse, is, as far as I know, unparalleled. It clearly has the same meaning as the Boh.  $\text{icxen}$  and the Sah.  $\text{xm}$ .

62. *faces*]  $\epsilon\alpha$  here =  $\epsilon\omega$  of verses 29, 86. The same scribe could use the two forms side by side. Thus on three pages of the *Pistis Sophia* (pp. 255—257) the form  $\epsilon\omega$  occurs four, and the form  $\epsilon\alpha$  nine times.

67. *These and other*]  $\eta\epsilon\iota$  is here used in a weak sense. Cf. Z. p. 377 l. 15  $\alpha\epsilon\gamma\omega\varsigma\mu\epsilon\iota \mu\mu\omega\eta \epsilon\eta \text{ } \eta\alpha\iota \mu\eta \eta\epsilon\iota\kappa\omega\omega\tau\epsilon$ . See also p. 76 l. 19 f; *Various Sahidic Fragments* IV v. 6 (translated p. 176).

69. *seven days*] Cf. Prot. v 2 (MS A).

73. *he was old*] The word  $\eta\omega\varsigma$ , which usually means 'great,' is also used in the sense of 'old.' Cf. Z. p. 395 l. 21, 22 'Who are not only

youths and maidens, but who are also old (πῶς) men and old (πῶς) women.'

74. The Coptic idiom makes it impossible to translate 'An angel of the Lord said to him.' Some word or words must have fallen out. I have supplied ⲁϥⲟⲩⲱⲛⲉⲣ ⲡⲁϥ ⲉϥⲟⲗ from what I conjecture to have been the original reading in the MS published by M. Amélineau of Lc I 11.

75. *Malachias*] Zacharias is here as elsewhere (see e.g. Prot. XXIII and Wüstenfeld *Syn. Cop. Chr.* I p. 15 ff) identified with the Zacharias mentioned in Mt XXIII 35, whose father is there said to be Barachias. For the interchange of 'm' and 'b' cf. ϣⲓⲛⲏⲁ (Sah.), ϣⲓⲛⲓⲙ (Boh.); and of 'l' and 'r' cf. ⲕⲗⲁⲩⲧⲁⲗⲗⲟⲥ in the Sahidic and ϣⲣⲓⲛⲧⲁⲗⲟⲥ in the Bohairic account of the Death of Joseph (c. xx 3).

*shalt thou say*] If we retain the reading of the MS, we may perhaps translate it by a future. Cf. Mt iv 10, where for the Greek futures *προσκυνήσεις* and *λατρεύσεις* we have present forms in the Bohairic. (See also the Bohairic of Lc iv 8. In the parallel in Deut. ap. Lagarde the future is used.) An easy emendation of the text, reading *ⲡⲉⲧⲉⲕⲉⲕⲟⲟⲩ* for *ⲡⲉⲧⲉⲕⲟⲟⲩ*, would give us the ordinary future form.

*Keep...for*] The preposition which follows ϣⲁⲣⲉϣ ('keep') in the sense of 'for' is either (1) ⲉ, as in Jn XII 7; Ac XXV 21; or (2) ⲛ, as in 1 Pe I 4 (Boh.); 2 Pe III 7 (v. l. ⲉ). Here ⲛ is more natural; for the passage is a reminiscence of 2 Co XI 2, where ⲛ represents the Greek Dative.

76. *after three years*] Cf. Prot. VII 1, 2; Ps-Mt iv; De Nat. Mar. VI 1; Nic. Call. II 3 (quoted in note on v. 2).

77. *wean...from*] For the construction cf. Z. p. 538 l. 7.

85. *Torine*] Here and in Frag. iv v. 4 (see p. 24 f), *τοϣⲓⲛⲏ* is closely connected with *ⲡⲟⲗⲓⲥ*, and there is no preposition between. *τοϣⲓⲛⲏ* might be the name of the *ⲡⲟⲗⲓⲥ*. In that case the mistake has probably arisen from a misinterpretation of Lc I 39 (Sah.). As given by Amélineau, the text there is ⲁⲥⲕⲱⲛ ⲉⲧⲟϣⲓⲛⲏ ϣⲓ ⲟⲩⲩⲉⲛⲏ ⲧⲡⲟⲗⲓⲥ ⲡⲓⲧⲟⲩⲁⲗⲁ 'she went to *τοϣⲓⲛⲏ* in haste, the (=to the ?) city of Judæa.' On the other hand this rendering can by no means be considered certain; for (1) elsewhere *ἡ ὄρυγ* is taken as meaning 'the hill country.' Thus in a papyrus fragment at Turin we read, 'She arose therefore in haste, and went to *τοϣⲓⲛⲏ*, to the city of Judæa' (Rossi, *Pap. Cop.* vol. II fasc. I p. 7). Cf. also Lc I 39 (Boh.), 65 (Sah. and Boh.): (2) though as a rule in such a clause the preposition is repeated before each noun (cf. Lc II 32 'they returned unto—ⲉⲣⲣⲁⲥ ⲉ—Galilee, to—ⲉ—their city Nazareth.' See also the Sahidic and Bohairic of Mt VIII 28; Jn XI 54; and the Bohairic of Mt XXVIII 16; Mc v 1; ix 43; Lc II 4), yet sometimes the second preposition is omitted. This seems to be the case in M. Amélineau's MS of Lc II 4, written presumably by the same scribe as Lc I 39. It is certainly the

case in *The Death of Joseph* XIV 1 (Sah. see Lagarde, *Aegyptiaca* p. 10).

86. *arms*] The word thus translated is used to denote the bosom or the bent arms. For this latter sense see Lc II 28, where ἐπετραμῆρ = εἰς τὰς ἀγκάλας αὐτοῦ: and Z. p. 537 l. 19.

87. *answered her*] The MS here reads στωρ. If we retain the MS reading, we must take στωρ in the sense of στωρμ. The same word recurs in Cod. Borg. CCLIX\* p. 7e (see p. 70). In both cases I have ventured to emend the text into the more usual form, which occurs e.g. in Lagarde, *Aegyptiaca* p. 27 (Sah.).

89. In the Protevangelium Anna composes a song when her child is a year old (vi 2 f). In Ps-Mt IV f she is three years old. The substance of this song is not at all similar. It bears some resemblance to the first part of the song which Isaac of Tiphre sang before his execution: 'Ye angels of light, stand by me (נֶמְנִי) to-day. Ye archangels of light, stand by me (נֶמְנִי) to-day. Ye Seraphim of light, stand by me (נֶמְנִי) to-day.' (*The Martyrdom of Isaac of Tiphre*, MS p. 191, published by Dr E. A. Budge, *Trans. Soc. Bibl. Arch.* vol. IX p. 106.)

92. *I have learned*] The verb thus translated has usually an active signification in Sahidic (cf. p. 14 l. 14). In Bohairic it is occasionally passive: cf. *The Death of Joseph* II 2. The use of it here may be due to Bohairic influence, which can be traced elsewhere in this MS. Cf. ἐντορ† (= Boh. πτορ†) v. 21, πτερη v. 27.

## FRAGMENT II. A.

This fragment is not written by the same hand as the MS immediately preceding, but it is probably part of the same story. The fact that the last MS breaks off at p. 14 and that this one begins at p. 17, the pages in each case containing about the same amount of writing, suggests that the two were copied from a common original. If this be so, the present incident would not be far separated from Anna's song. This order agrees with that of the Protevangelium, where a similar scene is recorded in the chapter immediately following Anna's song (c. VII). Ps-Mt on the contrary places the song last (c. IV f).

1. *altar*] The word θυσιαστήριον is here used. This might indicate the court of the altar (cf. *Ign. Eph.* v, Lightfoot in loc.). In Prot. VII 3 she is placed ἐπὶ τρίτου βαθμοῦ τοῦ θυσιαστηρίου, where

*θυσαστήριον* probably means 'altar.' There is, however, another reading (MS K), *ἐν τῷ θυσαστηρίῳ* ('court of the altar'?). In Ps-Mt iv she is placed 'ante templum domini' or 'ante foras templi': in De Nat. Mar. vi 1 the reason why the altar was approached by steps is given (cf. reading of B in Ps-Mt).

2. *shine upon her*] For the phrase cf. Ac xxii 6. This participial form is sometimes used to express the Greek Aorist. Cf. Lc x 18 (Boh.) *ἀπαρ ἐπισταπας εαυρι εἶολ ᾤεν τφε* 'I saw Satan fall (*πεσόντα*) from heaven.'

3. The glory of Mary's face is not alluded to in the Protevangelium or De Nat. Mar., but cf. Ps-Mt vi 1 'Et resplendebat facies ejus sicut nix, ita ut vix possent in ejus vultum intendere' (MSS C, D).

4. Cf. v. 10. A similar statement is made in the Protevangelium (VIII 1) *ἦν δὲ Μαρία ἐν τῷ ναφ κυρίου ὡς περιστερὰ νεμομένη, καὶ ἐλάμβανεν τροφήν ἐκ χειρὸς ἀγγέλου.*

5. *Anna the prophetess*] I have restored the text here, but some such restoration is almost certain. I have used the form *προφητικς* as it is found in M. Amélineau's text in Lc ii 36, upon which this statement is probably grounded.

*virgins*] Cf. Prot. x 1; Ps-Mt iv; De Nat. Mar. vi 3.

*handiwork*] Cf. Ps-Mt vi 1. In the Protevangelium the Virgin works in 'purple and scarlet' after she has left the temple (c. x).

7. *was pleasing*] The phrase † *επαπαι* is used of John the Baptist (*Various Sah. fragments*, i v. 8). The word is apparently connected with the root *απαι*. The verb *εραπαι*=to be pleasing. Cf. Z. p. 417 l. 8 *αριαπαι μπαμπτο* (MS *μπαμπτο*) *εἶολ (εὐαρέσκει ἐναντίον ἐμοῦ)*. Kabis (A. Z. 1874, p. 126) suggests 'placere' as the meaning of † *επαπαι* also. I am not satisfied with this suggestion, as the word literally means 'give to beauty,' but I am unable to propose a better.

8. *intercourse*] *ρομελια*. Cf. PS. p. 270, l. 1 f. *αχαποτασσε μπκοςμος τηρη μπ πεχροουτ τηροτ μπ πεχρομιλια τηροτ*.

9. *thought...come up*] Cf. Frag. i v. 5.

13. *raiment*] The word *ψτην* (cf. preceding fragment, v. 29) is used for *χιτών* (Mt x 10) or *ἱμάτιον* (Mt ix 16; Lc viii 44). It appears to have been used somewhat loosely. For in Ac ix 39, where the Greek has *χιτώνας καὶ ἱμάτια*, the MSS published by Woide vary between *ερεχροιτε μπ ρεψτην* and *ερεψτην μπ ρεχροιτε*.

*foul*] The same root is used in *The Death of Joseph* (Boh.) xxvi 1, of Joseph's hair, where I have translated it 'waste away.' (See p. 142.) The root idea is that of wasting or becoming foul. Thus the root is used in Ja i 11 (Boh.) for *μαπαίνεσθαι* and Ja ii 2 (Sah.) for *ῥυπαρός*.

14. *daily*] After the last part of the word 'Mary' has been supplied, there is still a gap in the MS of five or six letters. Possibly

some word such as *arxane* is gone; in that case translate '*As regards* that which the Virgin Mary increased daily.'

16. *painted*] Lit. 'put *στρίμμα* (CTHM) upon.' Different kinds of eye-paint (CTHM) were used by the ancient Egyptians at different seasons of the year. See Budge, *The Mummy*, p. 228 f, where the composition of CTHM is discussed, and copies of inscriptions printed. 'These inscriptions show that one kind of eye-paint was to be used from the first to the fourth month of the inundation season; a second from the first to the fourth month of the season of coming forth; a third from the first to the fourth month of the period of growing; and also that a fourth was to be used every day.' Christian women still continued the use of eye-paint (Z p. 422 l. 13 f), though the practice was condemned (Rossi, *Pap. Cop.* vol. I fasc. II p. 39).

17. *She never washed in a bath*] Cf. Hegesippus's account of St James, *ἡλαυν οὐκ ἠλείψατο, καὶ βαλανεῖον οὐκ ἐχρήσατο. Τοῦτο μόνον ἐξῆν εἰς τὰ θύλα εἰσεύναι* (Eus. *H. E.* II 23). The form of asceticism here ascribed to the Virgin was commonly indulged in by Egyptian monks and nuns. Thus in Z p. 567 l. 7 ff. we read: 'Cursed is a man or a woman among us who shall bathe their feet amiss in lustfulness (ἐπιρτωμία), or who shall wash secretly in water, or who shall anoint themselves secretly with oil, before they have first asked the old man among us, or without the permission of the aged woman among you.' Baths were only necessary for those who were ill. 'But if it be necessary for thee to go to a bath to wash in sickness, only go once or twice (ἤα σῶσον ἢ κῆατ). For when thou art in good health thou hast no need of baths, O thou monk and thou priest.' (Z p. 575 l. 10 ff.)

Among the papyri preserved at Turin, there is an interesting passage in which the duty of ascetic life for virgins is based upon the example set by the Virgin. M. Revillout<sup>1</sup> first published the text in 1873 (see *Le Concile de Nicée d'après les textes Coptes*, p. 32 ff). More recently Prof. Rossi has republished the same (*Pap. Cop.* vol. I fasc. II p. 40 ff). I give selections from Prof. Rossi's text. 'And who can speak of the beauty of the Mother of our (?Z's MS has 'the,' Z p. 576 l. 5) Lord, whom God loved because of her works?' 'Mary never saw the face of a strange man. Therefore indeed she was troubled when she heard the voice of Gabriel the angel. And she did not eat as though she were nourishing (εἰς τὸν κοῖτον) a body, but she used to eat

<sup>1</sup> On p. 28, note 4, M. Revillout says: 'C'est ici que se termine le fragment de manuscrit correspondant que possédait Zoega. Depuis cet endroit, tout ce que nous donnons est donc complètement inédit.' No more of the MS is given in that place (p. 248) in the catalogue, nor does Pitra (*Sp. Sol.* tom. I p. 525) speak of more; yet if I am not mistaken, selections from the same MS are given by Zoega later in his catalogue. Cf. Z p. 575, line 27—end, and Z p. 576 with M. Revillout's work, p. 29 ff.

because of the necessity of her nature, lest she should die before (reading ⲉⲓⲁⲗⲉⲛ) her time.' 'For she withdrew in her house alone, being ministered to by her own mother.' 'And she was always sitting, her face looking eastwards; because she was praying without ceasing (ⲉⲁⲛ ⲱⲁⲛ). For her brethren were desiring to see her and speak with her. And she would not suffer *them* (ⲁⲛⲉⲭⲉ). For the angels were coming unto her often, looking at the manner of her conversation (ⲛⲉⲭⲁⲣⲁⲕⲏⲧⲣ ⲛⲉⲥⲛⲟⲗⲓⲧⲉⲁ), and wondering at it.' For neither did she ever see the nakedness of her body; but when she was about to wear a garment, she would shut (reading ⲛⲉ ⲙⲁⲥⲙⲧⲁⲙ) her eyes.'

19. I am unable to make any certain emendation. Probably ⲛⲉⲥⲁ or ⲉⲥⲁ must be supplied between ⲙ and ⲛ. ⲱⲛⲉⲣ appears to be the ending of ⲉⲱⲛⲉⲣ. The two words ⲁⲛⲉⲭⲉ and ⲉⲱⲛⲉⲣ occur together in the account of the Virgin in the Turin Papyrus (cf. Rossi, *Pap. Cop.* vol. I fasc. II p. 41 ll. 25, 27).

## FRAGMENT II. B.

The numbers of the remaining pages of this fragment are lost. On the first page however, the no. ⲕⲁ has been written in by a modern hand. This may be a copy of a number now lost, and I have therefore given it in square brackets. If this enumeration be correct, four pages are gone. The accounts of the Virgin's turning to the east in prayer and of her never seeing a stranger are not so far separated in the Turin Papyrus.

1. *Spouse...Bridegroom*] In the first case a Coptic, in the second case a Greek word is used.

3. *two years*] Cf. *The Death of Joseph* XIV 6 (Boh. Sah. and Arabic). Nicephorus Callistus (II 3) gives the period as four months. See note on Frag. I 2.

7. *But*] Or 'Moreover' (ⲁⲟⲙⲟⲛ).

9—11. The account is based upon St Luke, but one of the words spoken by the angel to Joseph is inserted from St Matthew. Contrast this with *The Death of Joseph* VI (Sah.), where the account of Joseph's dream is based on St Matthew, but is influenced by words addressed to the Virgin in St Luke.

9. *the doors...being shut*] Cf. Ephr. *Diat.* Moes. p. 24 'Sed sicut Dominus intravit portis clausis, eodem modo ex utero virginali exiit, quia haec virgo sine partus doloribus realiter et vere peperit.' See also Ez XLIV 2 where Sah. is not, as far as I know, extant.

13. *that which*] The Coptic has no Neuter, and therefore must use the Masculine to translate the Neuter Participle.

15. *the hearing of her ears*] Cf. Eph. *Diat.* Moes. p. 49 'Vide quod reipsa angelus, qui venit, ut eam in auribus Mariae quasi semen demitteret, clara voce ita semen spargere coepit: *Salus tecum*, ait, *benedicta in mulieribus*': and p. 249 'Quia mors per aurem Evae intraverat, per aurem Mariae vita intravit.' See also the Syriac Acts of John (Wright, *Eng. trans.* p. 14) and Jacob Sarug. *Carm.* i de B. V.M. 293 ff.

16. *put...away*] The same Sahidic word is used in Lc xvi 18 to translate ἀπολύειν.

18. *allowed such a thing to happen*] The general sense of the passage is evident, but the text appears to be corrupt. If the emendation that I have suggested, reading ⲁⲧ for ⲁ, be right, then the literal translation would be 'I have suffered it and such a thing has happened.' But the emendation is uncertain. Ciasca in Job vi 26 gives the form ⲁⲛⲉⲣⲅⲉⲁ, but in that passage the final ⲁ probably goes with the following ⲛ, and the text must be emended.

23. In a Sahidic fragment in the possession of Lord Crawford (MS 36) there is an account of the birth of our Lord, which differs from the account in the text, and resembles more closely that of the Protevangeliium (cc. xvii—xx).

'Moreover the days were fulfilled that she should bear. There went out a decree from the king Augustus that all the world should be enrolled (*lit.* be written ⲉⲑⲁⲓ) after its villages (ⲧⲙⲉ). Joseph arose, and took Mary his wife, and set her on his ass, and went with her in (ⲉⲛ) the way. And he went up to be enrolled (*lit.* be written ⲉⲑⲁⲓ) after his city (ⲛⲟⲗⲓⲥ), because he was (ⲛⲉ . . ⲛⲉ) of the house and the family of David. They went in (ⲉⲛ) the way at (ⲉⲛ) the borders of Bethlehem. And seeing the face of the Virgin exceedingly bright (ⲉⲩⲡⲣⲟⲩⲧ ⲉⲙⲁⲧⲉ) as lightning, he wondered exceedingly. The Virgin said to him, Let me down from the ass (ⲕⲁⲁⲧ ⲉⲛⲉⲥⲛⲧ ⲉⲛⲁⲙ ⲛⲉⲓⲱ), for that which is in my womb (ⲛⲉⲧⲣⲛ ⲉⲛⲧ) moves (ⲕⲓⲙ) me, that I should bring it forth (ⲉⲧⲣⲁⲛⲛⲟⲩ). And Joseph lifted up his eyes hither and thither, †him (or it ⲙⲙⲟⲩ) in the way† (*text corrupt*) and saw no place into which to go; and he knew not the end of the dispensation (ⲛⲉⲱⲕ ⲛⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ) of God. And that place was a desert, there being a tomb (ⲟⲩⲙⲉⲣⲁⲁⲧ) therein in the way. And Joseph brought the Virgin, and left her therein (ⲁⲩⲕⲁⲁⲥ ⲛⲉⲛⲧⲩ). It was the hour of evening. Joseph went forth among all the borders of Bethlehem, seeking a woman, that he might leave her with her (ⲉⲧⲣⲉⲕⲁⲁⲥ ⲉⲣⲧⲛⲥ). Now whilst Joseph was without, the Virgin brought forth her Son; and she took swaddling clothes, and wrapped Him in them, and laid Him in a manger of cattle (ⲉⲛ ⲟⲩⲟⲙⲩ ⲛⲧⲁⲛⲛ), out of which cattle eat; for there was no room for them in the inn. And Joseph found a woman at the hour of dawn, whose name was (*lit.* is) Salome. Now she was a midwife. He



brought her unto the Virgin, and he saw the babe wrapped in the swaddling clothes: and she saw the Virgin, her face bright from the Holy Ghost. She ran (ἀκνωτ) and came outside, and cried out with a loud (*lit.* great) voice to all the borders of Bethlehem, Come ye, and see this great wonder. A virgin has born a child, and has not known a man, being a virgin like her (? The MS has ἐκο μναρενec πτερε τερε). And through the great wonder she believed on Him, that He was (*lit.* is) the Son of God. And she did not cease following the Virgin and the Saviour, until He was crucified, and rose from the dead and went up to the heavens.' Though the above account resembles that of the Protevangelium, it differs from it and also from the shortened form of it found in Syriac in the following main points: (1) It omits the remarkable passage in the Protevangelium, where Joseph speaks in the first person, and which as it stands there appears an interpolation. (2) Our Lord is said to be born in a tomb. The tomb would undoubtedly be a cave; but the word for 'tomb' and 'cave' are not the same. (3) Salome, instead of being the unbeliever whose hand drops off, is here the midwife herself. In Ps-Mt XIII 3, 4 Salome is represented as an unbelieving midwife, who comes into the cave after Zelomi. With regard to the contents of the MS, see further the Introduction.

*enrol itself*] This reading is found in Amélineau's edition in Lc II 1, but ܥܩܕܐ 'be enrolled' is the reading of Lord Crawford's fragment, which also occurs in Rossi, *Pap. Cop.* vol. II fasc. I p. 26.

*villages*] ܬܡܐ is said by Peyron (*Lex.* p. 243) to mean 'homo qui altitur, altus,' and in his Appendix (*Gram.* p. 186) 'filius, filia.' But I have little doubt that it is only another form of ܬܡܐ (= κῶμη as e.g. in Mt IX 35), and that ܢܥܐ ܢܥܬܡܐ has much the same meaning as ܢܥܐ ܬܥܩܢܐܠܝܥ (Lc II 3). Thus ܬܡܐ is used to translate κῶμαι in Nu XXXII 42; Josh XV 44, 47; XVI 7, 9. It is true that it is used for θυγατέρες in Jud I 27, but θυγατέρες there represents בנות 'daughter towns.' The form ܬܡܐ for ܬܡܐ was apparently preferred in semi-legal enumerations. It is found in Amélineau's edition of Lc II 1, and also in Rossi, *Pap. Cop.* vol. II fasc. I p. 26, where the text is quoted, and in Lord Crawford's MS (36) given above.

27. *thy face sad*] According to the Protevangelium the Virgin's face was alternately laughing and sorrowful; and the reason is given (*Prot.* XVII 2). Here the narrative is so condensed as to be obscure. In Ephraem's Commentary Joseph is said to have seen her face joyful (*Ephr. Diat. Moes.* p. 22).

30. *inn*] ܡܢܬܪܝܢ. In Lc II 7 and in Lord Crawford's MS (36) ܡܢܬܪܝܢ (ܡܢܬܪܝܢ) (= κατάλυμα) is used. I know no parallel to the statement that our Lord was born in an inn, found here and on p. 149 c. VII v. 3

*which they had*] See note on *Sah. Frag. Falling asleep of Mary* II c. x 12.

31. *Do me the kindness*] This form of expression is found in Bohairic (e.g. Z p. 42 l. 20; p. 90 l. 40) and Sahidic (e.g. Rossi, *Pap. Cop.* vol. II fasc. IV p. 70).

33. *virginity*] The word  $\text{MHTATCOOTH}$  is commonly used to translate  $\delta\gamma\upsilon\omicron\alpha$ : cf. Wisd XIV 22; Ac III 17; XVII 30; Eph IV 18; 1 Pe I 14). In the last four cases the Bohairic uses  $\text{MHTATEMI}$  (cf. also Boh. of Ge XXVI 10; XLIII 12). Here the form  $\text{MHTATEIME}$  is found, and  $\epsilon\text{poc}$  is added to the abstract word, as on p. 122 l. 5. If we translate the word *ignorance*, the meaning is probably 'virginity.' But  $\text{MHTATEIME}$  may be used in the sense of 'unknowableness.' In that case translate it 'in an unknowable manner.' Cf. *The Death of Joseph* c. XIV 6.

### FRAGMENT III.

In the Gospel of Pseudo-Matthew several miracles are wrought by Jesus on the way to Egypt, and one is wrought by the Virgin and her Child in a city of Egypt (see c. XVIII ff.). An allusion to the muleteer (v. 6) makes it probable that these belong to the same cycle of miracles. A 'Hegemon' is referred to in this and the following miracle. In Ps-Mt XXIV mention is made of 'dux civitatis,' and in Wright's Syriac Apocrypha, *Eng. trans.* p. 35, an account is given of the cure of the son of a 'Hegemon.' Cf. also Wright, *Journal Sac. Lit.* vol. VII p. 146 f.

2. *took wings*] Cf. Z p. 316 l. 18  $\text{A}\tau\chi\iota\tau\epsilon\gamma\ \text{A}\tau\omega\lambda\ \epsilon\chi\omicron\lambda$ .

5. *cooks*] This may refer to those who prepare sacrifices. In Boh. of Ez XLVI 24  $\text{MHTPOC}$  occurs in this sense.

*tasted*] Cf. Z p. 576 l. 15 f.  $\text{TEP}\ \text{NEK}\chi\text{PPE}\ \text{ETEKK}\lambda\text{HCIA}\ \text{A}\tau\omega\ \epsilon\gamma\epsilon\text{NMA}\ \text{NCW}\ \text{AN}$  'Make thy sons taste'—give them a taste for—the church and not taverns.'

7. *image*] Cf. Ps-Mt c. XXII ff. In the Arabic Gospel of the Infancy (c. x) the Virgin, Joseph and the Holy Child enter a city on their way to Memphis, in which is an idol, from which Satan used to speak. The idol speaks, and falls down. It is not unlikely that the account of this miracle exists in Ethiopic MSS not yet translated. See e.g. *Cat. Cod. Or. Br. Mus.* III XLI f. (Add. MSS 16192, 16193); Paris Bibl. Nat. 60 ff. (Zotenberg's *Catalogus*).

9. *What do ye*] Lit. *What is your work?* Cf. Z p. 344 l. 17.  $\text{A}\rho\alpha\ \text{A}\chi\chi\ \text{NE}\ \text{N}\epsilon\omega\lambda\ \text{NNAI}$ .

14. *wilt thou not*] Lit. 'dost thou not.' The gnomic aorist in Coptic sometimes practically corresponds to our English future. See Stern, *Kop. Gram.* § 396.

20. *witness against*] For this use of ε cf. Mt xxvii 13; Mc xiv 60; xv. 4.

21. *standards*] In the Acta Pilati (c. i) when Jesus is brought before the judgment seat (ἄμμα) of Pilate the busts (νεπροτομη) of the standards worship Him. He is taken out, and brought in again, when the standards again worship Him (πτερεχει δε εροτη ατρακτοτ εβολ οπ πσι πσιγνον ατοτωσιτ ης). See Rossi, *Pap. Cop.* vol. i fasc. i pp. 13, 15, 17.

*prepared*] Cf. Lc xxii 12 ετμα πτηε εγπορψ (ἐστρωμένον).

22. *will worship...will sit*] The future in πα sometimes has, as here, practically a present meaning. See note on v. 54 of next Fragment.

23. *Magrinus*]=Macrinus. The change of κ and ς is not unusual: cf. †πααγε for †παακε (*Death of Joseph*, Sah. xxiii 4). The name does not occur elsewhere in this kind of literature.

25. *Straightway*] There is space in the MS after πτ for one or more letters. I have supplied α, and read πτα, a form which occurs after πτεπνοτ in the next Fragment (v. 125).

27. *storehouses*] Or treasures (ταμιον). In the Pistis Sophia the treasures of punishment are said to be twelve in number. 'And Jesus answered and said to Mary, The outer darkness is a great dragon, whose tail is in his mouth, who is outside the whole world and surrounding the whole world: and there are many places of judgment therein, which are (εγο μ) twelve grievous treasures (ταμιον) of punishment.' Then there follows a list of the Archons of the treasures (*PS* p. 319 ff.).

#### FRAGMENT IV.

1. The words with which the Fragment opens are evidently spoken by Elisabeth. Elisabeth and Mary (cf. v. 7) seem both to be represented as belonging to Judah. Ephraem cites as a quotation (apparently from Diat. i 28 or ii 12, 13) concerning Joseph and Mary: 'they were both of the house of David' (Ephr. *Diat.* Moes. p. 16). See also his Commentary on 2 Ti ii 8.

2. *from my mother's womb*] The exact Sahidic phrase (χιν εινρητς πταμαατ) found here occurs in Ps xxi 11 and Ga i 15, where it represents in both cases ἐκ κοιλίας μητρός μου: χιν with the Present Participle meaning: 'from the time that I was (in my mother's womb).' See also Ac iii 2. A clear parallel is 2 Ti iii 15, where χιν εκκοη represents ἀπὸ βρέφους. The same use is found with ιχεν in Bohairic. Thus in Lc xiii 7 ιχεν εινρητ=ἀφ' οὗ ἔρχομαι. Stern

(*Kop. Gram.* § 621) translates **ⲁⲓⲛ** with the Present Participle by 'während.' Steindorff (*Kop. Gram* § 471) translates Ac III 2 by 'seit'; but—like Peyron (*Lex.* p. 388)—does not mention the other use in the sense of 'whilst'; which is however undoubtedly found: cf. Lc XXIV 44 **ⲁⲓⲛ εἰσϋοον παμμετη** (ἐν δὲ τὸν ὑμῖν v. L. ἐν ᾧ ἤμην).

*to serve Him all the days of my life*] These words appear to be based on Lc I 74 f. But it is noteworthy that the Sahidic (*ap.* Amélineau) and the Bohairic (*ap.* Schwartze and Wilkins) both omit any mention of 'life' in v. 75. They follow the five principal uncials in rejecting **ⲣⲏⲥ** (ζῶης before ἡμῶν).

3. *the scriptures inspired of God*] Cf. Z p. 563 l. 23 f. The **ⲛ** of **ⲛⲓⲣⲉ** might (see note *b* on p. 25) grammatically='the.' But it is better taken as the **ⲛ** prefixed to a qualifying adjective. In that case **ⲛⲓⲣⲉ**, as in corresponding Boh., is used as an adjective: 'that which is inspired.' Cf. the use of **ⲁⲛⲟ** in v. 80 of this Fragment, where **ⲣⲱⲙⲉ ⲛⲁⲛⲟ ⲛⲉⲣⲱⲙⲉ**='man born of woman.' See *Corrigenda* p. 246.

4. *Torine*] See note on the first of these Fragments (v. 85).

6. *kinswoman*] Cf. p. 13 v. 81.

9. *trouble*] Cf. Phil III 1 **ⲛⲟⲩⲣⲓⲥⲉ ⲛⲁⲓ ⲁⲛ ⲛⲉ** (ἐμοὶ μὲν οὐκ ὀκνηρόν).

10. *or drawing forth*] There is room for one capital letter between **ⲉϣⲟⲩ** and **ⲉϣⲟⲩⲛⲩ**. The letter appears to have been either **Ⲭ** or **Ⲭ**. Probably the text is corrupt. If we read **ⲉϣⲟⲩⲱⲩⲩ ⲉⲛⲟⲩⲛⲩ** for **ⲉϣⲟⲩⲩ Ⲭ ⲉϣⲟⲩⲛⲩ**, the sense is somewhat improved. Translate in that case: 'For as one wishing to dig for water, wishing to draw forth *the water of* a fountain.' For the metaphor see Z p. 272 l. 7 ff. 'And Athanasius sat on the throne of the bishopric, all the people drinking from the fountain of water of life of his teachings'; Z p. 315 f. 'He found Ephrem teaching, and he heard (*lit.* and hearing) him as a fountain welling up in his mouth.'

11. *the falling asleep*] **ⲉⲛⲣⲟⲩⲧⲕ** here=*κοίμησις*. It is found in Sah. as the translation of *κοίμησις* in Jn XI 13 (Boh. **ⲉⲛⲣⲟⲩⲧ**).

12. *lift up our voice*] I have had to emend the MS twice in this verse. **ⲛⲧⲛⲁⲓⲥⲙⲏ** is hardly possible here. **ⲛⲉⲛⲛⲁ** requires some preposition before it.

15. *the other disciple*] The rule that **ⲕⲉ** with the definite article means 'also' (see Stern, *Kop. Gram.* § 271; Steindorff, *Kop. Gram.* § 155) admits of many exceptions. Here **ⲛⲕⲉ** means 'the other,' as we see from Jn XX 2, 3, where **ⲛⲕⲉⲙⲁⲑⲏⲧⲏⲥ** is found in Sahidic for *ὁ ἄλλος μαθητής* (cf. also Boh.). This is the meaning in many other places: e.g. Z p. 15 l. 45 f. (Boh.) **ⲁⲓⲁⲓϥ ⲛⲁ ⲁⲓⲧⲧ ⲧⲉϥⲫⲁⲩⲩ ⲉⲣⲟϥ ⲙⲏⲥⲙⲟⲩⲧ ⲛⲟⲩⲧⲕⲁⲓϥ ⲧⲕⲉⲫⲁⲩⲩ ⲁⲓⲭⲟⲗⲟⲩⲧ ⲙⲙⲟⲥ** (I divided it. I put half upon him...and as for the other half, I wrapped myself in it); Z p. 346 l. 28; *The Death of Joseph* (Sah.) XXIII 11. Besides this use, **ⲧⲕⲉ** is found with **ⲣⲟⲙⲛⲉ** 'year' in the sense of 'the next.' Cf. Ge



27. *the holy virgins and the apostles*] Read 'he who is the holy virgin and the apostle' (see *Corrigenda* p. 246). So Dulaurier, 'l'apôtre qui conserva toujours sa virginité.' This refers to John, who is constantly called 'the virgin'. See e.g. *PS* p. 67 l. 8; p. 231 l. 21; *Trans. Mar.* B x. Cf. Wright, *Syr. Apoc., Eng. Trans.* p. 44, where Paul asks John of his doctrine, and 'John says to him, I, if I go forth to teach and preach, will say, that no one who is not a virgin all his days, is able to see God.'

29. *and called them*] This and the other Coptic accounts of the Assumption represent the Apostles as remaining near the Virgin. The Greek (*Joh. Lib. Dor. Mar.* v. 15), Latin (*Trans. Mar.* A v. 7; B iv) Syriac (Wright, *Trans. B. Virg., Eng. Trans.* p. 32; *Journal Sac. Lit.* April 1865 p. 138 ff.) and Arabic (Enger, *Trans. Mar.* p. 41) accounts tell how the apostles were brought to the Virgin on clouds.

30. *they three*]  $\mu\eta\psi\omega\mu\eta\tau$ . Cf. the frequent use of  $\mu\eta\epsilon\sigma\eta\alpha\tau$  ('both'). See e.g. *Mt* ix 17.

33. *a portion of*] Cf. *Lc* xv 12, where  $\eta\eta$  after  $\mu\epsilon\rho\omicron\varsigma$  is used for the Greek genitive;  $\eta\eta \tau\omicron\tau\epsilon\iota\alpha$  standing for  $\tau\eta\varsigma \omicron\upsilon\sigma\iota\alpha\varsigma$ .  $\mu\epsilon\rho\omicron\varsigma$  is found again in this Fragment, v. 116.

41. *eating and drinking*] This is based on *Ac* i 4  $\alpha\tau\omega \epsilon\phi\omicron\tau\omega\mu \mu\alpha\mu\alpha\tau$  ('and eating with them').

54. *as He went up*] Here the future in  $\eta\alpha$  may be rendered by our present. The Sahidic version translates  $\rho\omicron\rho\epsilon\nu\omicron\mu\epsilon\nu\omicron\upsilon \alpha\upsilon\tau\omicron\upsilon$  in *Ac* i 10 by  $\epsilon\phi\eta\eta\eta$ , but  $\alpha\upsilon\tau\omicron\nu \rho\omicron\rho\epsilon\nu\omicron\mu\epsilon\nu\omicron\upsilon$  in i 11 by this future  $\epsilon\phi\eta\alpha\delta\omega\eta$ .

55. *Ye men*] The omission of 'of Galilee,' which is found in the Sahidic of *Ac* i 11, is noteworthy. In Woide's edition the clause 'This is Jesus who was received up from you into heaven' is not found.

56. *fifty days*] The MS has  $\eta\phi\omicron\sigma\tau \eta\phi\omicron\sigma\tau$ . If the reading is retained, translate 'the space of fifty days' (*lit.* 'the fifty days of days'). This would be an unusual expression modelled on such a phrase as occurs on p. 101 v. 11 'nine months of days.' The fact that the scribe in the next verse reads  $\ddagger\ddagger$  for  $\ddagger$  makes it probable that the second  $\eta\phi\omicron\sigma\tau$  is due to carelessness.

58. *those things which*] I have left the reading of the MS  $\eta\epsilon\eta\tau\alpha\gamma\tau\epsilon\alpha\delta\omega\tau\eta\eta$ . Probably an  $\eta$  has fallen out at the beginning of the word.

59. The first part of this verse reads like a reminiscence of *Ac* iv 26, 29. The Sahidic in this Fragment uses the Greek word ( $\alpha\pi\iota\lambda\eta$ ) for 'threat.' But the Sahidic and Bohairic versions give a Coptic word in *Ac* iv 29.

73. *to meet thee*] *Lit.* 'to thy meeting' ( $\epsilon\tau\omicron\tau\alpha\pi\alpha\eta\tau\eta$ ). In v. 76 a Sahidic word ( $\eta\alpha\tau\omicron\eta\eta$ ) is used in the same sense.

85. *A lordly shrine*]  $\sigma\tau\alpha\tau\epsilon\epsilon\pi\tau\iota\kappa\omicron\varsigma \eta\tau\omicron\eta\omicron\varsigma$ . The word  $\eta\tau\omicron\eta\omicron\varsigma$

is often used in Martyrdoms of a 'shrine.' See Hyvernāt, *Act. Mart.* vol. I pp. 76, 91, 93, 94, 313. It is found in *Boh. Acc. of the Death of Joseph* xxvi 2. The epithet  $\alpha\tau\omicron\epsilon\pi\tau\iota\kappa\omicron\upsilon$  is remarkable. It occurs in the Pistis Sophia in the list of the Archons of the treasures, where it is used in close connection with  $\tau\omicron\pi\omicron\varsigma$  of the names and faces of the Archons. Thus the description of the first Archon ends with these words: 'whose  $\alpha\tau\omicron\epsilon\pi\tau\iota\kappa\omicron\upsilon$  name is called in his  $\tau\omicron\pi\omicron\varsigma$ , Enchthonin.' Sometimes the form  $\alpha\tau\omicron\epsilon\pi\tau\iota\varsigma$  is used. See *PS* p. 320 ff.

*palaces*] There is room for four letters in the MS between  $\epsilon\mu$  and  $\alpha\tau\iota\kappa\omicron\upsilon$ . I have read  $\epsilon\mu\alpha\lambda\lambda\alpha\tau\iota\kappa\omicron\upsilon$ . The word occurs in Coptic either with a single (Z p. 34 l. 40) or a double  $\lambda$  (Z p. 284 l. 37; Hyvernāt, *Act. Mart.* vol. I p. 4).

86. *give the order*]  $\dagger$   $\pi\tau\omega\psi$  may mean 'give the arrangement' of the shrine. Cf. use of  $\epsilon\omega\psi$  in Z p. 42 l. 30.  $\dagger$   $\mu\pi\omega\psi$  is found in *First Boh. Acc. Falling Asleep of Mary* I c. xii 10, where see note.

87. *take away*] This word is used of taking away a corpse to bury it. Cf. Z p. 343 l. 20 f. 'Come, my brother, let us take away his body' ( $\pi\tau\iota\omega\lambda$   $\mu\pi\epsilon\upsilon\varsigma\omega\mu\alpha$ ).

91. *for*] The word  $\mu\mu\omicron\kappa$  or  $\epsilon\mu\mu\omicron\kappa$  has primarily a negative force. Cf. Lc xii 51 'I say unto you, Nay' ( $\mu\mu\omicron\kappa$ ). From the meaning 'it not being so' is derived (1) its use in the apodosis of a conditional sentence: cf. p. 106 l. 23 (Boh., see Trans. p. 107 v. 13); *The Death of Joseph* (Boh. xvii 14); Z p. 481 l. 17; see Stern, *Kop. Gram.* § 631: (2) its use in the sense of 'else' or 'otherwise.' I have noted four passages (Ro xi 6; 1 Co xiv 16; xv 29; He ix 26) in the Sahidic N.T., where  $\mu\mu\omicron\kappa$  or  $\epsilon\mu\mu\omicron\kappa$  is found for the Greek  $\epsilon\pi\epsilon\iota$  in this signification. As  $\epsilon\pi\epsilon\iota$  is used in the sense of 'since,' so  $\mu\mu\omicron\kappa$  comes to be used in this sense; and may often be translated, as here, by the English 'for': cf. *PS* p. 216 l. 22  $\pi\alpha$   $\rho\alpha\upsilon\omicron\iota$   $\pi\alpha\chi\omicron\epsilon\iota\varsigma$   $\epsilon\mu\mu\omicron\kappa$   $\alpha$   $\pi\alpha\varsigma\pi\iota\tau$   $\varsigma\omega\tau\mu$  ('Have mercy upon me, my Lord; for my brethren have heard'); p. 280 l. 14 f.  $\epsilon\mu\mu\omicron\kappa$   $\sigma\tau\iota$   $\sigma\tau\mu\iota\kappa\iota\varsigma$   $\pi\iota\tau$   $\rho\mu$   $\pi\alpha\pi\alpha$  ('For many shall come in My name'); p. 390 l. 15 ff.  $\pi\alpha$   $\pi\alpha\pi$   $\pi\alpha$   $\pi\alpha\pi$   $\pi\psi\iota\pi\epsilon$   $\mu\pi\epsilon\tau\omicron\tau\alpha\alpha\delta$   $\pi\psi\iota\pi\epsilon\tau\iota\kappa$   $\rho\alpha\upsilon\omicron\iota$   $\chi\epsilon$   $\epsilon\pi\epsilon\sigma\tau\chi\alpha\iota$   $\epsilon\pi\epsilon\iota\kappa\omicron\lambda\alpha\varsigma\iota\varsigma$   $\mu\pi$   $\pi\epsilon\iota\kappa\iota\varsigma$   $\epsilon\tau\chi\iota\tau\omega\tau$   $\pi\pi\epsilon\upsilon\pi\pi\omicron\upsilon\epsilon$   $\epsilon\mu\mu\omicron\kappa$   $\alpha\pi\pi\omicron\upsilon\epsilon$   $\rho\omega\omega\pi$   $\pi\epsilon\pi\chi\omicron\epsilon\iota\varsigma$   $\alpha\tau\omega$   $\pi\epsilon\kappa\omicron\tau\omicron\epsilon\iota\pi$  ('Have mercy upon us, have mercy upon us, Thou Son of the Holy One, and have compassion upon us, that we may be saved from these punishments and these judgments prepared for the sinners; for we also have sinned, our Lord and our Light'). See also *PS* p. 122 l. 13; p. 250 l. 11. In all five instances the sense is obscured in Petermann's edition by the translation 'alioquin' (4 times) or 'saltem' (once). In Woide's edition of the N.T. (see Mt xxiv 5) the second passage is wrongly translated. Neither Stern nor Steindorff notice this use in their grammars. Yet it is not confined to the Pistis Sophia. Cf. Z p. 368 l. 19 f. 'Come to me to the desert; for ( $\mu\mu\omicron\kappa$ ) the robbers have stripped me, and have bound me,

wishing to kill me.' See also *Various Sah. Frag.* III 14; IV 4 (and perhaps also IV 10); Hyvernat, *Act. Mar.* vol. I p. 57 l. 5.

93. *Mary Magdalene*] Cf. p. 47 v. 6. A possible reference to Mc XVI 9: but it may be a Sahidic reading in Lc VIII 2, found in Boh<sup>i</sup> et<sup>ds</sup>, and Syr<sup>cu</sup>. Mary Magdalene is a prominent figure in the Pistis Sophia. In describing His kingdom Jesus gives a special preeminence to her and John. 'But Mary Magdalene and John the virgin shall be greater than all My disciples' (p. 231 l. 20 ff.). She distinguishes herself by her pious curiosity, until at last Peter complains, and 'Jesus said to Mary and the women, Give place to your brothers that they also may ask' (p. 383 l. 1 ff.). See Schmidt, *Gnost. Schrift.* p. 452 f.

95. *covenants*] See p. 107 v. 7. Cf. Chrysa. *ad Illum. Catech.* II ἀποράσσομαι σοι Σατανᾶ...καὶ συντάσσομαι σοι Χριστῇ (Migne, P. G. XLIX col. 240): also *Const. Ap.* VII 41.

98. *keep*] Lit. 'keep your Catholicon holy.' For the construction cf. Z p. 277 l. 22 f. ερε πποτε ποεις ερον εκοτοχ ππον ετταειντ 'God keep thee in good health, honoured brother.' See *Addenda* p. 246.

103. *departure*] There is a gap in the MS between ανα and cis. Zoega (p. 224) reads αναπατcis. If we read αναλτcis cf. v. 61, where the Sahidic word corresponding to αναλτcis is used. See also *Joh. Lib. Dor. Mar.* vv. 17, 19.

109. *without intercourse*] Cf. Rossi, *Pap. Cop.* vol. I fasc. II p. 27, l. 13 ff, where the Virgin is confessed to have conceived without intercourse with man (ποτεϣ πκτηποτcis προοττ), to have brought forth without defilement (ποτεϣ πχωρμ), and to have given nourishment without trouble (ποτεϣ ηρισε).

111. *all these divers faces*] Cf. pp. 56 v. 6; 58 v. 13, where see notes.

113. *they have found nothing*] The Sahidic in Jn XIV 30 (*ap. Amélineau*) has ατω μππτε λαατ ρραλ ηρητ ('and he hath nothing in Me'), but εύρησει ούδέν is read by some Greek MSS. Cf. *Epiph. Adv. Haer.* II 2 66 διὰ τὸ εἰρηκέναι τὸν Σωτῆρα, ὅτι Ἐρχεται ὁ ἀρχὼν τοῦ κόσμου τούτου, καὶ ἐν ἐμοὶ οὐδὲν τῶν αὐτοῦ εύρίσκει (Migne, P. G. XLII col. 132). Dulaurier (*Frag. Rév. Apoc.* p. 21) wrongly translates: 'car elles n'ont trouvé aucunes tache en moi.' See James, *Test. Abr.* p. 19 f.

114. *be manifested to*] Apparently a confusion between Ps CXVII 19 and Ps XLI 3. ετραοτωκη εβολ is a natural rendering of ἐξομολογήσομαι, but followed by μπρο μ ('the face of'), it is best taken as representing ὀφθήσομαι. Thus Ciasca has in the latter passage τα-οτωκη εβολ μπρο μπποττε.

115. In the Pistis Sophia, after Jesus has explained that the outer darkness is a dragon, with its tail in its mouth, surrounding the world, in which are the twelve treasures of punishment (*PS* p. 319 f, see note on v. 27 of last Fragment), He explains how there are one or more Archons in each treasury, each Archon having a different face.



The first has the face of a crocodile with its tail in its mouth. After describing the faces of the other Archons, He says 'These Archons then of these twelve treasuries are inside the dragon of the outer darkness, and each of them has a name hour by hour, and each of them changes his face hour by hour.' When He has further described how an angel of the height watches each of the mouths of the treasuries; 'Mary Magdalene answered and said, My Lord, are the souls then which are taken into that place, taken through these twelve mouths of the treasuries, each *man* according to the judgment which he deserves? The Saviour answered and said to Mary, No souls are taken into the dragon through these mouths, but the souls of the blasphemers' and of those who commit different sins which are named in detail. 'They shall be taken through the entrance (*lit.* mouth *ταμπο*) of the tail of the dragon into the treasuries of the outer darkness: and when they have ceased taking the souls into the outer darkness in the entrance (*lit.* mouth *ταμπο*) of his tail, he turns again his tail into his own mouth that he may shut their mouths. This is the manner in which souls will be cast into the outer darkness' (*PS* p. 320 ff.). See also note on *The Falling Asleep of Mary, First Boh. Account*, c. xi 13.

116. *the river of fire*] Allusions to a fiery lake in Amenta are found in the Egyptian Book of the Dead. There is a picture of the lake in the British Museum Papyrus 9913 c. 126. In the Papyrus of Ani we read: 'Deliver thou [me] from the god whose face is like unto that of a dog, whose brows are as those of a man, and who feedeth upon the dead, who watcheth at the Bight of the Fiery Lake, and who devoureth the bodies of the dead and swalloweth hearts, and who shooteth forth filth, but he himself remaineth unseen....As concerning the Fiery Lake, it is that which is in Anrutf, hard by the *Shenit* chamber' (Budge, *Book of the Dead, Pap. of Ani* p. 288 f.). In the Pistis Sophia Jesus bids the apostles preach to the whole world thus: 'Say to them, Renounce plunderings, that ye may be worthy of the mysteries of the light, and be delivered from the rivers of smoke of Ariel. Say to them, Renounce evil words that ye may be worthy of the mysteries of the light, and be delivered from the punishments of *the* river of smoke. Say to them, Renounce villainies, that ye may be worthy of the mysteries of the light, and be delivered from the seas of fire of Ariel. Say to them, Renounce acts of unmercifulness (*πλημμελεια*), that ye may be worthy of the mysteries of the light, and be delivered from the judgments of the faces of the dragons. Say to them, Renounce acts of anger (*μεσση*), that ye may be worthy of the mysteries of the light, and be delivered from the rivers of smoke of the faces of the dragons. Say to them, Renounce cursing, that ye may be worthy of the mysteries of light, and be delivered from the fire of the seas of the faces of the dragons.' The apostles are to tell men to renounce various other sins, that they may be worthy of the mysteries of light, and delivered from

various punishments, e.g. 'the rivers of fire of the face of a lion' and 'the archon of the face of a crocodile' (see *PS* p. 256 ff.). Descriptions of the river of fire are by no means confined to the Gnostics. See e.g. *Z* p. 124 f., where Abba Macarius as he walked on the mountain 'saw a head of a corpse...and he moved the head, and it answered him. The old man said to it,...Of what kind is the punishment? The skull said, As the heaven is higher than the earth, so also is the river of fire above our head, bubbling up (or boiling ἐβέβη); and it is beneath us, tossing its waves under our feet, and we stand in its midst.' Indeed this river is a common feature of visions of Hell in all apocryphal literature. See *Testament of Abraham, Appendix* pp. 147, 159 f.

121. *the chariots of the Cherubin*] Cf. *Sir* XLIX 9 (8) ἑξήκτα φάρμακων χειροποιεῖν (ἐπὶ ἁπλῶτος χειροποιεῖν). I have omitted in the text this reference to Sirach here and on p. 52 c. VII 1. See also *Testament of Abraham, Appendix* p. 150.

122. *all the Life*] So MS. Possibly μνητῆρ should be read for τῆρ. Translate in that case: 'the Life of all (or of the universe).'

124. *the King*] About five letters appear to be gone after πρρο ('the King'). There is room for some such word as μνητε ('of the heavens') or μνωτε ('of life').

*the south*] The allusion to the south as the place of death is remarkable, and is not, as far as I can find, derived from ancient Egyptian sources. Cf. p. 59 v. 7 and *Death of Joseph* c. XXI 1.

*the hidden place*] i.e. the underworld. The word 'Amenta' which is used in ancient Egyptian of the underworld appears to have meant originally 'the hidden place.' Cf. also use of 'Shetaït' in the Book of the Dead.

127. The day on which the Virgin fell asleep was the twenty-first of Tobe. Cf. pp. 44, 52, 65, 77. Thus in Malan's *Coptic Calendar* (p. 18) the commemoration on Tobe XXI is: 'Rest in the Lord of the Virgin Mother of God, the pure Lady Mary.' See also Wüstenfeld, *Synax. Cop. Chr.* II p. 251 f. Zoega (p. 225) wished to emend the text, and read ηκοῦχοντη (or as he writes it ηκοῦχοντητος) for ηκοῦχοντοτε, i.e. 'twenty-fifth' for 'twenty-first,' in order to bring the Roman and the Coptic dates into harmony. But any such emendation is quite unnecessary. January and Tobe are taken by the writer as practically synonymous, and the night of Jan. XX is the beginning of the next day, Jan. XXI. See Rossi, *Pap. Cop.* vol. I fasc. III p. 67, where September I is made to correspond to Thoout I. 'On the first of the month September, which is Thoout according to the language of the Egyptians.'

*early in the morning*] εἰστοτε is used for πρῶι (*Sir* XXXIV 21; *Jn* XX 1) and ἄμα πρῶι (*Mt* XX 1). The passage is an interesting illustration of the Greek of *Mt* XXVIII 1. Cf. p. 121 c. VIII v. 1.

128. *Prepare her body well for burial*] Cf. *Z* p. 90 l. 32 ἀτρός

πικρῶς. The word κρῶς is derived from the hieroglyphic *ges*, to 'wrap up in bandages,' i.e. make a dead man into a mummy (see Budge, *The Mummy* p. 175). The root is found in the Bohairic of Ge I 2 ἀτρκῶς μπικρανῆλ πκε πικρεγκῶς (*ἐνεταφίασαν οἱ ἐνταφιαστοὶ τὸν Ἰσραήλ*). When embalming was no longer practised, the word was still used: (1) of preparing the body with ointments and spices. Thus in Mt xxvi 12, when the woman put ointment on our Lord's body, 'she did it' He said 'to prepare Me for burial' (ἐπκοοστ πρὸς τὸ ἐνταφιάσαι με); (2) of wrapping the corpse round with cloths. Cf. Ac v 6 ἀτκοοσγ ἀτω ἀτκίτγ εἰσὼλ ἀττομσγ (*συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν*). So καισι or καίσε is the cloth in which the corpse is wrapped (cf. last line of Z p. 15): (3) of the whole preparation for burial. Cf. Jn xix 40 ἀτμοργ πρεπρῆκῶς μπ ρεπρῆκε κατὰ πσωπτ κπιστῶλ εκκοοσστ (*καὶ ἔδησαν αὐτὸ ὁθονίους μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν*): (4) of actual burial. Cf. Lc xvi 22 (Boh.) ἀτκοσγ (*ἐτάφη*).

*the valley of Jehoshaphat*] The body of the Virgin is buried in this valley according to the two Latin accounts (*Trans. Mar.* A 14, 16; B xv 1). See also the Syriac narratives (Wright, *Trans. Mar., Eng. Trans.* p. 37 ff.; *Journ. Sac. Lit.* April 1865 p. 148). In the Greek the MSS differ. One MS makes her buried ἐν Γεθσημανῇ ἐν μνημείῳ καινῷ. Cf. Enger's Arabic *Trans. Mar., Lat. Trans.* p. 71. The rest say that the body was taken up to Paradise, whilst it was being taken out of Jerusalem to burial (*Joh. Lib. Dor. Mar.* 48). In the two Bohairic accounts the apostles go towards the field of Jehoshaphat, and either bury it there in a tomb (p. 62 c. xv 4, 8), or leave it suddenly on their way (p. 119 v. 15). Here the narrative suddenly breaks off; but in the other Sahidic fragment the body is caught away when the apostles reach the valley of Jehoshaphat (see p. 79 c. xv 4; p. 83).

## FIRST BOHAIRIC ACCOUNT OF THE FALLING ASLEEP OF MARY.

Evodius is here represented not as first bishop of Antioch (see Eus. *H. E.* iii 22), but as archbishop of Rome. In the heading of the sermon attributed to him among the papyri of Turin, he is spoken of as 'Evodius the patriarch and the archbishop of the great city Rome,' and as the second 'after Peter the great apostle<sup>1</sup>' (Rossi, *Pap. Cop.* vol. II fasc. iv p. 7).

<sup>1</sup> The papyrus containing the heading of the sermon is badly torn on the left-hand side, and the name of the author has perished. But on another

1. This Sermon commences, as e.g. Theodosius' Sermon on the Archangel Michael (see Budge, *Michael the Archangel* p. 2 f.), with an elaborate simile. The description of the marriage is Eastern throughout, but an unusual number of Greek and Latin words are found. Thus (1) the names of dignitaries and officers are Greek or Latin. See v. 2 'orders' (τάξις), v. 3 'courtiers' (σχολαστικός), v. 4 'tribunes' (τρίκοντος), v. 5 'counts' (κομης), v. 6 'governors' (επαρχος), v. 7 'generals' (ἀρχαί), 'commanders' (στρατηλάτης), v. 8 'standard-bearers' (στηνοφόρος), v. 9 'trumpeters' (κονκινατωρ). Again (2) the names of actors, musicians and the common people are not Egyptian. See v. 11 'actors' (θεατρικός), v. 12 'keepers' (κηνικίον), v. 13 'harpers' (κτεαριώτης), v. 14 'players' (οργανιτής), v. 15 'the people of the market' (ἀγορεος).

3. *courtiers*] The word thus translated comes in Evodius' Sermon among the Turin Papyri, where it is connected with rulers (ἀρχων) who are round about the emperor's (?) throne (ἡ ἐσχολαστικός μη παρχων ἐμπικρωτε μεγεφορος). See Rossi, *Pap. Cop.* vol. II fasc. IV p. 29.

16. *branches of palm and branches of olive*] Cf. Z p. 90 l. 30 ff., where palm and olive branches are a sign of joyful victory in preparing a corpse for burial. παρητ̄ ᾱτι επ̄ωι π̄ε πιζελλοι π̄ε πιεπατον̄ δ̄εν̄ ο̄πιϣ̄τ̄ π̄αϣ̄ῑ π̄εμ̄ ρ̄ᾱβ̄αῑ π̄εμ̄ ρ̄ᾱβ̄ᾱλ̄ π̄ᾱω̄ῑτ̄ ο̄το̄ρ̄ ᾱτ̄κο̄ς̄ π̄ᾱλ̄ω̄ς̄.

11. *which shall pass away*] Cf. Hyvernat, *Act. Mar.* vol. I p. 20 'God forbid (ἡνεσῶνῑ π̄ῑ) that I should seek after a kingdom of this world which shall soon pass away' (ε̄ο̄νᾱσῑνῑ π̄χ̄ω̄λε̄μ̄).

and *its*] Lagarde has here unnecessarily rejected the MS reading. Instead of his ε̄ο̄νᾱσῑνῑ, φ̄αῑ ε̄ ρ̄ω̄τ̄ π̄ε, I have read with the MS ε̄ο̄νᾱσῑνῑ φ̄αῑ ρ̄ω̄τ̄ π̄ε. φ̄αῑ emphasizes the previous phrase. See Stern, *Kop. Gram.* § 244. Coptic sometimes uses a coordinate where we might use a dependent sentence. Cf. c. IV 8.

*set against*] ϣ̄η̄ ε̄ρ̄νη̄ ε̄χ̄ε̄ν. If we retain the MS reading, ε̄ρ̄νη̄ ε̄χ̄ε̄ν may be rendered 'against.' Cf. Ps III 2 ᾱτ̄τω̄σ̄πο̄τ̄ ε̄ρ̄νη̄ ε̄χ̄ω̄ῑ. Perhaps however we should translate it: 'which is laid down for': either (1) reading ε̄δ̄ρ̄νη̄ for ε̄ρ̄νη̄: cf. *The Death of Joseph* XI l 1 μ̄φ̄ρη̄τ̄ ε̄τε̄ς̄ϣ̄η̄ ε̄δ̄ρ̄νη̄ π̄ρω̄μῑ π̄ῑδ̄ε̄ν 'as it is laid down for all men'; or (2) taking ε̄ρ̄νη̄ in the sense of ε̄δ̄ρ̄νη̄. In c. IV 9 δ̄ᾱρ̄ε̄μ̄ = δ̄ᾱδ̄ε̄μ̄.

piece of papyrus, which is apparently the close of the sermon, the name ε̄ῡδο̄δῑος̄ (Euhodios) can be clearly read. I examined the two pieces at Turin, and have no doubt that M. Revillout (*Études Égyptologiques* fasc. I p. XI f.) and Prof. Rossi (*Pap. Cop.* vol. II fasc. IV) are right in attributing this sermon to Evodius. In the passage given above I have had to fill in gaps in the papyrus, but the emendation is practically certain.

iv 8. *rather remember that He*] Lagarde reads and punctuates thus ἀλλὰ μπεκερ φμετι, ποου ρε ('but thou didst not remember, and He'). This reading cannot be right. The sense is weak, and ποου ρε ποου πε ετ is an unnatural expression. If we read ρε for ρε, and take ποου in the sense of 'rather' (as in the preceding verse: cf. also use of ποου in Sah., for which see Stern, *Kop. Gram.* § 598), the sense is plain.

9. *pierce*] Lagarde emends the MS ἀκτος into ἀκτορκ. I prefer to keep the form in the MS, as it is found elsewhere. See Kabis, *Auct. Lex. Cop.* (A. Z. 1876 p. 12).

12. *custom*] ἀημοσιον. In Lc xxiii 2 the words used for φόρου are ρω† (Boh.) and ϣωμ (Sah.).

13. *give toll*] τελος. The word ρω† is used in the Bohairic of Lc xx 22 for φόρον, and of Mt xxii 17; Mc xii 14 for κῆρσον. Here the MS reads πτε πτελος. Lagarde emends, and reads πτεπ† τελος ('that we bring toll'). I prefer πτεπ† τελος ('that we give toll'), because (1) † not εν is used in the Synoptic accounts, (2) the form πτεπ† occurs in the latter part of Mc xii 14, (3) the mistake (ι for †) is here easily accounted for by the similarity of sound.

*He...blotted out the letters...and wrote on it*] This addition to the Gospel narrative is not, as far as I know, found elsewhere.

25.] Cf. p. 3 v. 4.

v 3. *my father Peter*] Peter occupies an important place in this narrative of the Assumption, for it is told by Evodius his disciple (xix 2), successor (p. 44) and spiritual son. Cf. v 11; vi 5, 6; vii 4; viii 4, 7, 9, 13 ff.; ix 11 ff.; xiv 4; xviii 3. The Greek account purports to be told by John, though Peter has a special dignity assigned to him. In the second Latin account Peter refuses to take the precedence. 'Dixeruntque ad invicem apostoli, Quis palmam hanc ante feretrum ejus portabit? Tunc Iohannes ait ad Petrum, Tu [qui] præcedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]. Cui Petrus respondit, Tu solus ex nobis virgo es electus a domino....Tu igitur portare debes hanc palmam' (*Trans. Mar.* B x 1).

7. *Rufus and Alexander*] They were the sons of Simon of Cyrene (Mc xv 21). They are mentioned in connection with Peter and Andrew in *Acta Petri et Andreae* (Tisch. *Apocal. Apoc.* p. 162). See also Malan, *Conflicts of the holy Apostles* p. 99.

*our fathers the apostles*] The apostles are here regarded as the spiritual fathers, who take the place of earthly fathers. It is in this sense that Evodius calls Peter his father.

8. *seventy-two*] οἰ. In Lc x 1, 17 (Boh. *ap.* Schwartz and Wilkins) the reading is ο ('seventy').

10. *Salome*] Cf. p. 59 v. 5; 60 v. 11; 77 v. 11. Salome is one of the speakers in the Pistis Sophia. See *PS* pp. 102 ff., 114, 342 f., 381; Schmidt, *Gnost. Schr.* p. 454. Cf. also p. 133 c. viii 3 (where see note).

VI 1. *receive a blessing*] The first meaning of εἰςμοῦ is 'receive a blessing' or 'be blessed'. Cf. Ge XII 3, where πρεσβυςμοῦ = εὐλογηθῆσονται. Thence it came to be used of 'receiving the eucharist'. Cf. Z p. 23 l. 25. πικρετος εἰςμοῦ παπ πῶντοτ 'Our vessels wherewith we receive the eucharist (i.e. the vessels wherewith a blessing is received for us)'. See also Z p. 35 ll. 10, 11; p. 47 l. 10.

5. *lot*] κληρος. An allusion to the common tradition that each apostle had a separate lot in which to preach. Cf. Tisch. *Act. Apost. Apoc.* p. 190. In a Sahidic Fragment in the British Museum (Or. 3581 B) there is a statement of the lots which fell to Peter, Andrew, James, John, Philip, Bartholomew, Thomas and Matthew. In another (Or. 3581 B), describing the preaching of Bartholomew, allusion is made to the apostles dividing the countries among themselves, by casting lots (αἰσῶνε θε πτερε παποστολος πῶν εἰωστ ππεχωρα εαπνεκ κληρος μπ πετερηντ).

6. *appointed*] The word thus translated is ἀρχιεπισκοπῶν (ἐπισκοπεῖν). For a Sahidic account of the appointment of Peter as archbishop, see Clarendon Press MS b 3 16 (second leaf); the text of which has been printed by Prof. Guidi in *Rendiconti della R. Accademia dei Lincei* (1887) vol. III, 2<sup>o</sup> sem. p. 34 f. At the beginning of the Sahidic *Canones Ecclesiastici* (Lagarde, *Aegypt.* p. 239) our Lord commands His apostles to assign the functions of presbyters, deacons and readers before they divide the countries among themselves. Presbyters and deacons were to be ordained, but not readers (pp. 250; 277). The office of a ψαλτης is also spoken of (p. 280). For the corresponding Bohairic account see Tattam, *Apostolical Constitutions* pp. α, λζ, πρε, ρλζ.

7. *gave us the salutation of peace*] † π†ερηνκ 'give the peace' = 'dare pacem'. For the various occasions on which the kiss was given see *Dictionary of Christian Antiquities* vol. II p. 902 ff. Cf. also Tattam, *Apost. Const.* p. 65 'And when he is made a bishop, let every one give peace († ποτερηνκ) to him with their mouth'; p. 66 'And let the faithful salute one another alone'—not the catechumens—the men with the men, and the women with the women: and let not a man salute a woman'. See also pp. ριζ, ριθ.

VII 6. *My glorious members*] The word 'member' (μελος) is found in a mystical sense in Sahidic Gnostic writings. Thus in the First Book of Jeu the following expression is repeated several times, εἰς μελος πῶν πταγ (παι) εἰχορε εἰολ χῖν κραταβολη μικρομοῦ 'Redeem all my members scattered from the foundation of the world' (Schmidt, *Gnost. Schrift.* p. 79 ff.). See also *PS* p. 252 ff.

7. *behind her*] On p. 127 v. 15 these words are connected with what follows. Here they appear to go with the preceding clause.

16. *wrap*] In the first case αολε, in the second case ατωλ is used. I have taken ατωλ as connected with the root αωλ, and as

having the same meaning as  $\alpha\lambda\alpha$ . Cf. Z p 47 l. 26 f. 'And when our holy father Abba Antonius had finished his course, we shrouded ( $\alpha\tau\alpha\alpha$ ) his holy body.' There  $\alpha\tau\alpha\alpha$  has the same sense as  $\alpha\alpha$  in Z p. 134 l. 17 'And when it was evening, the brethren of the saint came and shrouded his holy body.' See also Z p. 13 l. 31.

17. *and...keep singing*]  $\pi\tau\alpha\omega\pi\iota\epsilon\tau\epsilon\rho\epsilon\tau\mu\pi\alpha\sigma$ . The distinction noticed by Stern (*Kop. Gram.* § 448) between the forms  $\pi\tau\alpha$  and  $\pi\epsilon$  cannot, I believe, be maintained. ' $\pi\tau\alpha$ ' he says 'drückt die wirkliche folge,  $\pi\epsilon$  die beabsichtigte folge (den griech. conjunctivus futuri) aus.' His examples are not convincing. Amongst others he refers to Lc xvi 4 for  $\epsilon\pi\alpha$   $\pi\epsilon$  and Lc xvi 9 for  $\epsilon\pi\alpha$   $\pi\tau\alpha$ . But the Greek ( $\tau\alpha\alpha\delta\epsilon\phi\omega\tau\alpha\iota$ ) is the same in both cases.

VIII 2. *turned our face away*]  $\dagger$   $\epsilon\pi\alpha\pi$   $\epsilon\kappa\alpha\alpha$ . In Bohairic the usual meaning of  $\epsilon\pi\alpha$  is 'face'. If this rendering be adopted here, the phrase literally is: 'we gave our face from'. Zoega (p. 636 not. 2) translates it 'prospicere'. But perhaps it is best to take  $\epsilon\pi\alpha$  in the sense (found in Sahidic) of 'voice': for (1)  $\epsilon\pi\alpha$  can be used in that sense in Bohairic; see p. 98 l. 8 (trans. p. 99 v. 33): (2) in the Sahidic corresponding to the text (p. 69) we have the phrase 'lifted up our voice ( $\epsilon\pi\alpha\pi$ )'. Translate in that case: 'we lifted up (*lit.* gave forth) our voice'. For the use of a form which resembles a Sahidic form, but which is not unknown in Bohairic, see  $\epsilon\alpha\alpha$  (=  $\alpha\alpha\alpha$ ) v. 5. I have noted it again in Hyvernat, *Act. Mart.* vol. I p. 66. See Z p. 634 not. 19.

9. *is it not possible...*]  $\mu\eta$   $\mu\mu\alpha\pi$   $\pi\alpha\alpha$   $\epsilon\alpha\pi$   $\epsilon\alpha\pi$   $\mu\alpha\pi$   $\pi\alpha$   $\epsilon\pi\epsilon\epsilon$  Lit. 'is it not possible that she should ever die?' The sense is evidently that given in the translation in the text. See corresponding Sahidic (p. 69). The negative question has caused the confusion.

12. *I who am the Lord*] Lagarde has  $\alpha\pi\alpha$   $\pi\epsilon$ ,  $\pi\epsilon\alpha$ . I have omitted the stop, and connected  $\pi\epsilon$  with the words which follow.

13. *bid me speak*] Or 'suffer me to speak'. For  $\sigma\tau\alpha\epsilon\epsilon\pi\alpha\pi$  in the sense of 'suffer' see Mt xix 8; Mc v 13; Lc ix 59, 61.

IX 6. *There are many shapes in Death*] For a description of the faces which Death assumes see James, *Testament of Abraham* p. 101 f. See also notes on c. xi 13, and on *Sah. Frag. Life Virg.* iv v. 115.

x 12. See *Addenda* p. 246.

16. *canopy*] Or *apse* ( $\kappa\alpha\gamma\chi\eta$ , in corresponding Sah.  $\kappa\alpha\gamma\chi\alpha\sigma$ ). In Eastern Churches  $\kappa\alpha\gamma\chi\eta$  was the apse in the middle of the east end of the Church (*Soph. Lex.* p. 671). In Syriac  $\beta\alpha\alpha$  was used for the apse. Mr N. McLean has given me the following references: Payne Smith, *Syr. Lex.* col. 3666; Hoffmann in Z. D. M. G. xxxii p. 752; Budge, *Hist. Mon. of Thomas of Margd* p. 1 ff; Wright, *Chronicle of Joshua the Stylite* p. 29 l. 6 (*Eng. trans.* p. 24). For a description of the arrangement of the altars in a Coptic Church, see Butler, *Ancient Coptic Churches of Egypt* vol. II c. I.

xi 6. *angels of light*] Cf. the expression 'rulers of light' in *Sah. Frag. Life Virg.* I v. 94.

12. *those paths*] Lagarde gives MS reading as  $\mu\alpha\mu\mu\omega\mu\mu\iota \epsilon\tau\epsilon\mu\mu\alpha\tau$ . Perhaps we should read  $\mu\mu\alpha\mu\mu\omega\mu\mu\iota \epsilon\tau\epsilon\mu\mu\alpha\tau$ .

13. *the avengers with divers aspects*] Or 'faces'. In the Book of the Dead reference is made to several monsters in Amenta, who attack the dead man. Thus there is a description in a papyrus at the British Museum (9901) of a devourer whose fore part is that of a crocodile; her hind-quarters those of a hippopotamus; her middle part that of a lion. In the Papyrus of Ani prayer is offered for deliverance from the 'Tchatcha,' i.e. the four gods of the cardinal points: 'May there be nothing to resist me at [my] judgment; may there be no opposition to me from the Tchatcha; may there be no parting of thee from me in the presence of him who keepeth the scales!' (Budge, *Book of the Dead, Papyrus of Ani* p. 257 f.) Cf. also c. xxxi Book of the Dead, where there is a representation in the Turin Papyrus of the dead man repelling four crocodiles with his spear (see Lepsius, *Todtenbuch* xvi).

xii 6. *the door of the gate*] The words thus translated are used in Ac xii 13 for  $\eta \theta\upsilon\tau\alpha \tau\omicron\upsilon \pi\upsilon\lambda\omega\nu\omicron\varsigma$ .

7. *overcome thee*] Lagarde puts a comma between  $\alpha\lambda\epsilon\epsilon\rho\kappa$  and  $\mu\epsilon\omicron\kappa$ , which appears to me unnecessary.  $\mu\epsilon\omicron\kappa$  makes the pronominal ending more emphatic.

9. *where we were*] I have retained the MS reading. Lagarde reads  $\mu\alpha\epsilon$  for  $\mu\alpha\pi$ . Translate in that case: 'For He was sitting with us in the place where God the Word was.'

10. *fine linen*] Here the soul is regarded as something material which can be wrapped in linen. Cf. James, *Test. of Abraham* p. 103; *Death of Joseph* xxiii 2 (Boh.). In the Papyrus of Ani (c. xci) the soul is represented as a bird with a human head. The word translated 'fine linen' is  $\mu\epsilon\mu\epsilon\kappa$ , and is used in Lc xvi 19 for  $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$ . It has been conclusively proved that the mummy cloths of the ancient Egyptians were made of linen. 'The marvellous skill which the Egyptians displayed in making linen did not die out with the fall of the native sovereigns of Egypt, and the Copts, or native Christians of that country, carried on the industry with splendid success until the twelfth century of our era. Although they ceased to mummify their dead, for the hope of the resurrection of the body given by Christianity practically killed the art of embalming, they continued to dress them in garments which are remarkable for the beauty of the embroidery and tapestries with which they are decorated' (Budge, *The Mummy* p. 191 f.).

*appointed the place for*]  $\dagger \mu\mu\epsilon\omega\mu\mu \mu$ . The word  $\epsilon\omega\mu\mu$  (*Sah. τωμ*) was technically used of the place assigned to a corpse. Cf. Z p. 619 l. 1 ff. 'I hope to go unto Egypt...and see the place assigned ( $\mu\tau\omega\mu\mu$ ) for ( $\mu$ ) his body and his holy shrine ( $\mu\alpha\rho\tau\iota\rho\mu\mu$ ).'



Cf. p. 36 l. 2; Hyvernat, *Act. Mart.* vol. i p. 76 l. 9. See also p. 94 l. 12 (trans. p. 95 v. 12, where see note).

xiv 2. Cf. corresponding Sahidic (p. 79), and *Death of Joseph* xxvii 2. The garments here referred to are probably the final covering laid over all the bandages, which in the best time of Egypt was made of purple linen. In 1884 a Christian cemetery was discovered at Akhmim. The bodies in it were dressed, it would appear, in their best clothes. 'The head was provided with a band or cap, and was sometimes supported on a pillow. The body wore a tunic, and the feet had stockings, sandals or shoes upon them; the head, breast, arms, and fingers were decorated with ornaments... The body was entirely covered over with linen and laid upon a board, and thus dressed was then deposited in the earth' (Budge, *The Mummy* p. 192). A. J. Butler (*Ancient Coptic Churches of Egypt* vol. i c. iii p. 91 f.) gives a description of a curious painting of the Resurrection of Lazarus on the choir screen of the Church of Abu-'s-Sifain; where Lazarus is represented as 'standing upright swathed from head to foot in bands of linen like a mummy, while over his head and falling behind is a dark heavy robe which forms a head-dress or hood, precisely like the arrangement seen on mummy-cases. Two men are represented as unwinding the strips of fine linen.'

6. *David*] I have retained the MS reading. Lagarde has changed  $\pi\chi\epsilon$  into  $\pi\tau\epsilon$ . Translate in that case: 'He prayed: He said the Allelujah of David the holy singer.' But the change is unnecessary.

xvii 2. *I have hardened*]  $\alpha\iota\theta\omega\mu$ . The root idea of  $\theta\omega\mu$  is 'to close.' It is used for  $\pi\omega\rho\acute{o}\omega$  (2 Co iii 14; cf. Mc iii 5; vi 52; viii 17; Ro xi 25), or  $\tau\upsilon\phi\lambda\acute{o}\omega$  (2 Co iv 4; 1 Jn ii 11). See Jn xii 40  $\alpha\gamma\theta\omega\mu$  ( $\tau\epsilon\rho\iota\phi\lambda\omega\kappa\epsilon\nu$ )  $\kappa\pi\omicron\tau\eta\lambda$   $\omicron\tau\omicron\rho$   $\alpha\gamma\theta\omega\mu$  ( $\epsilon\pi\acute{\alpha}\rho\omega\sigma\epsilon\nu$ )  $\mu\pi\omicron\tau\omicron\rho\eta\tau$ .

5. *lamps*] Cf. Mt xxv 1. See p. 101 v. 21.

xix 1. *the sixteenth of Mesore*] Cf. pp. 91, 121. Mesore roughly corresponds to August. This date represents the ordinary Coptic tradition. Thus Malan (*Cal. of Cop. Church* p. 38) gives Mesore xvi (Aug. ix) as the day on which 'the body of Our Lady' was 'taken up to heaven.' See also Wüstenfeld, *Synax. Cop. Chr.* ii p. 252.

5. *intercede*]  $\pi\rho\epsilon\chi\epsilon\tau\iota\mu$ . Cf. Budge, *Michael the Arch., Theod. Discourse* p. 60 l. 11, where Michael is asked to intercede ( $\epsilon\omicron\pi\rho\epsilon\kappa\epsilon\rho\text{-}\pi\rho\epsilon\chi\epsilon\tau\iota\mu$   $\xi\alpha\rho\omicron\kappa$   $\xi\alpha\tau\epsilon\kappa$   $\pi\omicron\varsigma$   $\ddot{\tau}\eta\omicron\tau$ ). The plea for intercession of the saint is commonly found at the end of the discourse delivered in his honour.

6. *alms*] Cf. Budge, *St George of Cappadocia* p. 82 l. 3 f. 'He was a man that loved God, that loved alms ( $\alpha\gamma\alpha\pi\eta$ ), that loved men'; l. 8 'giving great alms ( $\alpha\gamma\alpha\pi\eta$ ).' The same word ( $\alpha\gamma\alpha\pi\eta$ ) is used in v. 3, where I have translated it 'charity.'

## SAHIDIC FRAGMENTS OF THE FALLING ASLEEP OF MARY.

### FRAGMENT I.

VII 16. *manger*]  $\sigma\tau\omicron\mu\gamma = \sigma\tau\omicron\sigma\tau\omicron\mu\gamma$  Cf. *Lc* II 7 (*ap.* Amélineau); Rossi, *Pap. Cop.* vol. II fasc. I p. 28. See note on *Sah. Frag. Life Virg.* I v. 35.

*the Cherubim*] Cf. p. 157 c. xxii 1, where see note.

VIII 8. I have read  $\alpha\eta$  twice in this verse. In the first case the MS has  $\eta$ , and the scribe seems accidentally to have omitted the  $\alpha$ . In the second case there is room for a letter before  $\eta$ , and very doubtful traces of an  $\alpha$ .

9. *the rest of the apostles*] I have ventured to correct the MS, and have read  $\pi\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$  for  $\pi\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ . Cf. *Ac* II 37, where the phrase  $\pi\kappa\epsilon\sigma\epsilon\pi\epsilon$   $\pi\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$  is found.

### FRAGMENT II.

x 6. *stretched herself out*] Kabis is undoubtedly right in taking the verb  $\kappa\epsilon\sigma\kappa\omega\varsigma$   $\epsilon\lambda\omicron\lambda$  in a wider signification than that given in Peyron's Lexicon (see *A Z* 1875 p. 59).

*her open hands to her sides*] The MS appears corrupt; I have therefore emended the text.

12. *shrine*]  $\kappa\eta\rho\epsilon$  here probably =  $\nu\alpha\acute{o}\varsigma$ . See Bsciai, *Nov. Auct. Lex.* (*A. Z.* 1886 p. 91).

*which was in his hand*] Cod. Borg. has  $\epsilon\tau\eta\tau\omicron\sigma\tau\gamma$ , which might = 'which he had': cf. *Jn* iv 11  $\mu\eta$   $\kappa\alpha\lambda\omicron\varsigma$   $\eta\tau\omicron\sigma\tau\kappa$  ( $\omicron\upsilon\tau\epsilon$   $\acute{\alpha}\nu\tau\lambda\eta\mu\alpha$   $\xi\chi\epsilon\iota\varsigma$ ); xv 13 (Boh.). But perhaps  $\tau\omicron\sigma\tau$  here retains its original signification of 'hand,' and  $\epsilon\tau\eta\tau\omicron\sigma\tau\gamma = \epsilon\tau\eta\eta$   $\tau\epsilon\theta\acute{\epsilon}\iota\chi$  of Cod. Clar., 'which was in his hand.' In *Sah. Frag. Life Virg.* II B v. 30  $\epsilon\tau\eta\tau\omicron\sigma\tau\omicron\tau$  probably = 'which they had.' But it may = 'which was in their hand.'

*Surely those also*] The word translated 'surely' is  $\acute{\alpha}\kappa\mu\eta\eta$  or  $\acute{\alpha}\kappa\mu\epsilon\eta$  ( $\acute{\alpha}\kappa\mu\acute{\eta}\nu$ ). There is no indication in the MSS as to whether it is to be taken with the preceding or following words. Greek particles were sometimes used in a somewhat loose manner, as e.g.  $\tau\alpha\chi\alpha$  p. 182 l. 14. For the use of  $\pi\kappa\omega\sigma\tau\epsilon$  ( $\pi\kappa\omicron\sigma\tau\epsilon$ ) in the sense of 'those also,' see note on the words 'this also' on p. 97 v. 26.

13. *We heard a voice*] See note on *Second Boh. Acc. Falling Asleep of Mary* c. III 5.

16. *canopy*] Or *apse* ( $\kappa\omicron\pi\chi\omicron\varsigma$ ). See note on corresponding Bohairic.

XIII 1. *who has...lying*] After  $\eta\tau\alpha\gamma\tau\omega\sigma\eta$  (which may mean 'who has risen') some three or four letters are lost in the MS.

3. *worthy...to kiss*] Probably the scribe wrote 'for thou wast worthy' (ⲕⲉ ⲁⲣⲙⲏⲩⲁ) twice by mistake, at the end of one page and the beginning of the next. But, owing to a defect in the MS, only ⲩⲁ and perhaps ⲡ of the second ⲕⲉ ⲁⲣⲙⲏⲩⲁ are left.

5. *to tell to man*] So Sah. Version in 2 Co xii 4 (*ap. Amélineau*).

xiv 2. *unguent*] ⲕⲉⲣⲱⲁⲛ=ⲕⲏⲣⲱⲧḕ=ⲕḕⲣⲱⲙⲁ.

xv 4. *Jews*] In the Coptic accounts of the Assumption (see pp. 3 v. 7; 62 f.; 119) the Jews attempt to burn the Virgin's body, but are smitten with blindness. Other narratives mention one person as specially prominent in offering an insult to the corpse. According to the Greek account his name is Jephonias (*Joh. Lib. Dor. Mar. v. 46*): according to the Latin, Ruben (*Trans. Mar. A 14*) or 'a chief of the priests of the Jews' (*Trans. Mar. B c. xi 3*): according to the Syriac, Yuphanya (*Wright, Syr. Apoc. p. 37; Journal Sac. Lit. April 1865 p. 149*); according to the Arabic Juphia (*Enger, Trans. Mar. p. 71*). In each case his punishment is graphically described.

xvi 5. *to the heavens*] ⲙⲡⲏⲧⲉ=ⲉⲙⲡⲏⲧⲉ. Cf. Z p. 553 l. 18 ⲁⲧⲭⲓⲧ ⲙⲡⲏⲧⲉ.

xvii 4. *that He would hearken to us*] ⲡⲓⲉⲉ (ⲡⲓⲉⲛ, ⲡⲓⲉⲉ) is used in Sahidic with various shades of meaning. (1) It=*persuade*. See Mt xxvii 20 (with ⲛ). Cf. Guidi, *Rendiconti d. R. Accad. d. Lincei ser. v vol. ii p. 526 l. 11* (with ⲙⲙⲟⲩ). Hence (a) *comfort, assure*. See 1 Jn iii 19 (with ⲙ). Cf. Guidi, *op. cit.* p. 523 l. 20 (with ⲙⲙⲟⲕ). On p. 169 v. 13, where it is followed by ⲙⲙⲟⲛ, I have translated it 'assure': (b) *convince*. Cf. Revillout, *Le Concile de Nicée* p. 45. 'But it is easier to raise the dead than to convince (ⲡⲓⲉⲉ ⲛ) an heretic.' (2) It=*be persuaded*. See Ac xvii 4; xxi 14. Hence (a) *agree to*. See Ac v 40 (with ⲡⲁⲩⲩ). Cf. Rossi, *Pap. Cop.* vol. ii fasc. iv p. 17 'He hearkened to (ⲡⲓⲉⲉ ⲙ) the multitude, and released Barabbas unto them': (b) *allow*. Cf. Z p. 263 l. 24 f. 'They besought him to allow them (ⲡⲓⲉⲉ ⲡⲁⲧ) to take away the bones of the saints.'

## SECOND BOHAIRIC ACCOUNT OF THE FALLING ASLEEP OF MARY.

Dr Budge has lately published a sermon by Theodosius on St Michael the Archangel. He thinks that the Theodosius in both cases was probably the Jacobite Patriarch of Alexandria (elected 536 AD, died 567 or 568. See *Dict. of Chr. Biog.* vol. iv p. 969). In his sermon on

St Michael allusion is made to discourses by him on the new year and on St John the Baptist. (See Budge's *St Michael the Archangel* p. xv f. See note 2 on p. xv f. for references to discourses by Theodosius in Syriac. Cf. also p. 5 of the Coptic text.)

The phrase  $\epsilon\tau\epsilon\rho\phi\omicron\rho\iota\mu$   $\mu\eta\chi\varsigma$  ('who bore Christ') is a translation of  $\chi\rho\iota\sigma\tau\omicron\phi\omicron\rho\omicron\varsigma$  (cf. Ign. *Ep. Eph.* ix 2). Cf. Lightfoot, *Apost. Fathers* part II vol. II sect. II p. 865, where  $\theta\epsilon\omicron\phi\omicron\rho\omicron\varsigma$  is used of Ignatius and thus explained:  $\pi\alpha\tau\iota\omicron\varsigma$   $\iota\kappa\pi\alpha\lambda\iota\omicron\varsigma$   $\phi\eta$   $\epsilon\tau\epsilon\tau\mu\omicron\tau\ddot{\iota}$  (sic)  $\epsilon\rho\omicron\varsigma$   $\kappa\epsilon$   $\theta\epsilon\omicron\phi\omicron\rho\omicron\varsigma$   $\epsilon\tau\epsilon$   $\phi\eta$   $\pi\epsilon\tau\epsilon\rho\phi\omicron\rho\iota\mu$   $\mu\phi\ddot{\iota}$ .

16. *son of the Dove*] In St John the Bohairic version makes Peter the son of John (i 43; xxi 15 ff.). In St Matthew he is spoken of as  $\acute{\alpha}\rho\iota\omega\tau\alpha$  i.e. son of Jona or a Dove ( $\text{ܐܪܝܐ}$ ). See p. 9 v. 61.

22. *in Jerusalem*] In the first Bohairic account Mary is in the house, with women who followed her from Jerusalem (p. 51 v. 10). The house seems to have been in or near the city. Here she lives in Jerusalem. Cf. *Trans. Mar.* A 9. In the Greek account she is in Bethlehem (*Joh. Lib. Mar. Dor.* v. 4). Cf. Wright's *Syriac Transitus Virginis*, *Eng. Trans.* p. 32.

4. *amazed...sad*]  $\omicron\mu\psi$   $\epsilon\delta\omicron\lambda$  . . .  $\omicron\kappa\epsilon\mu$ . Cf. Rossi, *Pap. Cop.* vol. I fasc. IV p. 33  $\alpha\tau\omega\kappa\mu$   $\tau\eta\rho\omicron\tau$   $\alpha\tau\omega\kappa\psi$   $\pi\varsigma\alpha$   $\pi\epsilon\tau\epsilon\rho\eta\tau$ .

5. *office*]  $\epsilon\tau\pi\alpha\zeta\iota\varsigma$ . This word is not uncommon in Coptic literature. Cf. e.g. Z. p. 77 l. 11; p. 320 l. 17; Budge, *Michael the Archangel*, where it is found four times (see index p. 233). For the various uses of Synaxis ( $\sigma\acute{\iota}\nu\alpha\varsigma\iota\varsigma$ ) see *Dict. Chr. Ant.* vol. II p. 1947.

6. *about thirty years*]  $\epsilon\tau\pi\alpha\epsilon\rho$   $\lambda$   $\pi\rho\omicron\mu\pi\iota$ . Cf. Ac i 15  $\epsilon\tau\pi\alpha\epsilon\rho$   $\rho\kappa$   $\pi\rho\alpha\pi$  ( $\acute{\omega}\varsigma$   $\acute{\epsilon}\kappa\alpha\tau\omicron\nu$   $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ ).

12. *appointment*]  $\omicron\omega\psi$  here = 'appointment' or 'ordinance,' as e.g. on p. 137 v. 9, where 'ordinance' is in Coptic  $\omicron\omega\psi$ . Cf. Z p. 553 l. 22 f.  $\pi\alpha\chi\omicron\epsilon\iota\varsigma$   $\mu\alpha\tau\alpha\mu\omicron\iota$   $\epsilon\pi\tau\omega\psi$   $\mu\pi\epsilon\iota\psi\eta\eta$   $\epsilon\pi\epsilon\sigma\omega\psi$   $\pi\tau\epsilon\iota\gamma\epsilon$   $\tau\eta\rho\varsigma$ . In *First Boh. Acc. Falling Asleep of Mary* c. XII 10  $\omicron\omega\psi$  has a technical meaning, where see note.

22. *slaying them*] The root  $\varsigma\omicron\lambda\varsigma\epsilon\lambda$ , which I have translated 'slay,' is used either (1) of butting with the horns; cf. Ex xxi 28, where it =  $\kappa\epsilon\rho\alpha\tau\iota\zeta\epsilon\upsilon$ ; or (2) of slaying; cf. Lc xix 27, where it =  $\kappa\alpha\tau\alpha\sigma\phi\acute{\alpha}\tau\tau\epsilon\upsilon$ .

26. *cancer*]  $\mu\alpha\mu\epsilon\ddot{\iota}$  =  $\omicron\tau\alpha\mu\epsilon\ddot{\iota}$ . This form is noticed by Zoega (*Cat.* p. 337 not. 371) as found in his MS copied from ours; and Kabis (*A. Z.* 1875 p. 111) speaks of  $\omicron\tau\mu\alpha\mu\epsilon\ddot{\iota}$  (and  $\omicron\tau\omicron\tau\mu\alpha\mu\epsilon\ddot{\iota}$ ?) as 'often read in Vatican MSS for the more usual  $\omicron\tau\alpha\mu\epsilon\ddot{\iota}$ ' ( $\omicron\tau\alpha\mu\epsilon\ddot{\iota}$  in these cases evidently =  $\omicron\tau\omicron\tau\alpha\mu\epsilon\ddot{\iota}$ , see note on *Sah. Frag. Life Virg.* i 35).  $\omicron\tau\alpha\mu\epsilon\ddot{\iota}$  is connected with the root  $\omicron\tau\omega\mu$  ('to eat'). Cf. Z p. 68 l. 14 f. 'the disease which is called the cancer ( $\ddot{\iota}\tau\alpha\mu\epsilon\ddot{\iota}$ ), it having eaten ( $\epsilon\alpha\sigma\omicron\tau\epsilon\mu$ ) all his face.' For the interchange of  $\mu$  and  $\omicron\tau$ , cf. forms  $\pi\omega\mu$  (Sah.) and  $\pi\omega\omicron\tau$  (Boh.). See Stern, *Kop. Gram.* § 46.

this also] For this use of παιχεται see Ge xxix 33 αϣ† μπαιχεται πνι (καὶ προσέδωκέν μοι καὶ τοῦτον); Lc xix 19 πεχαϣ δε ον μπαιχεται (εἶπεν δὲ καὶ τοῦτω). So παικεχωσῳπυ in v 19 = 'these also', and on p. 180 l. 18 κροσσε = 'those also'. Cf. p. 72 ll. 10, 25. Stern does not notice these uses in his discussion on κε (*Kop. Gram.* § 270 f.).

27. There is a confusion of constructions in this verse. After μμον шжом п we should have expected an infinitive ε†. Cf. Mt iii 9; vii 18. But the scribe when he reached the end of the sentence had forgotten how he began, and wrote a future (παϣ†) instead.

30. the ruler of darkness] According to the Pistis Sophia there are one or more rulers (αρχων) in each treasury inside the dragon, which is the outer darkness (*PS* p. 319 ff.). Mention is also made of 'the ruler of the outer darkness', παρχων μπκαρε ετρηβολ (cf. *PS* p. 105 l. 21).

III 5. we heard a voice] Here the voice directs the virgins to go to Mary. In the other account (see pp. 57, 75), the voice pronounces the doom of Jerusalem, and the incident may be compared with Josephus' narrative of the fall of the city (*De Bello Jud.* vi 299—309 Ed. Niese vol. vi p. 552 ff.).

13. the Inheritor] ππαραλημπος. The word may be derived from Gnostic sources. In the Pistis Sophia we read of 'the παραλήμφοτες (μπααραλημπτωρ) of the sun and the παραλήμφοτες (μπααραλημπτωρ) of the moon,' and Melchizedek is called 'the παραλημπτωρ of light' (*PS* p. 35). Cf. also *PS* p. 106 l. 9 (παραλημτης); p. 349 l. 4 (παραλημτης); and Schmidt, *Gnost. Schrift.* p. 99, where παραλημτης occurs in close connection with ονсаτροс and агоратос. 'Unter den Genien', says Dr Schmidt, 'welche jeden Äon bevölkern und das Pleroma durch ihre Gesamtheit ausmachen, giebt es eine Hierarchie der παραλήμπται oder παραλήμφοτες, deren Aufgabe darin besteht, die Seelen nach dem Tode aus dem Körper zu holen und durch alle Äonen bis zum Topos des Gottes der Wahrheit zu führen. Diese vergleicht Amélineau mit Anubis, dem ψυχοπόμπος der ägyptischen Religion, welcher die Seelen in den Saal des Osiris und seiner 42 Beisitzer führte und ihnen "den Weg öffnete." Auch ähnelt die Reise einer gnostischen Seele durch die Äonen ganz derjenigen einer ägyptischen zum Amente. Jene bedarf der Siegel und Losungsworte, um die Ungeheuer zu bekämpfen, diese muss auf ihrer Reise zum Osiris viele Ungeheuer, die sich ihr entgegenstellen, überwinden, muss bei der Überfahrt über den grossen Fluss der Unterwelt ein Verhör bestehen, um sich in betreff der Kenntnis der Mysterien zu rechtfertigen' (Schmidt, *Gnost. Schrift.* p. 553 f.).

21. espousals] The word thus translated is ἀρνή (ἀρραβών) 'an earnest'. Peyron (*Lex.* p. 11) gives a secondary meaning 'sponsalia'. Cf. the use of ἀρραβωνίζεσθαι in *Euchol.* p. 240 f. (as cited by Soph.

*Lex.* p. 251). For the history of the word see Lightfoot, *Notes on Epistles of St Paul* p. 323 f.

iv 12. *My true tabernacle, and My Father and the Holy Ghost long]* Possibly the words may mean, 'My true tabernacle, and the tabernacle of My Father and of the Holy Ghost, longs.' In that case  $\pi\alpha\iota\omega\tau = \Theta\alpha \pi\alpha\iota\omega\tau$ .

13. *proceedeth]* The same verb ( $\pi\kappa\omicron\tau \epsilon\chi\omicron\lambda$ ) is used of the procession of the Spirit in the Creed (as given in Tuki, *Missale, Anaph. Bas.* p.  $\pi\varsigma$ ), 'the Holy Ghost, the Lord, giver of life, who proceedeth from the Father and the Son' ( $\pi\rho\epsilon\gamma\tau \mu\pi\omega\pi\varsigma \Phi\eta \epsilon\omicron\pi\kappa\omicron\tau \epsilon\chi\omicron\lambda \varsigma\epsilon\pi \Phi\iota\omega\tau \kappa\epsilon\mu \pi\psi\eta\rho\iota$ ).

14. *the land of the living]* M. Renouf in speaking of Egyptian tombs and inscriptions says, 'The word *ānchiu*, which literally signifies the "living," is in innumerable places used emphatically for the "departed," who are enjoying everlasting life. The notion of everlasting life, *ānch t'eta*, is among the few words written upon the wooden coffin, now in the British Museum, of king Mykerinos, of the third pyramid. *Neb ānch*, "Lord of life," is one of the names given to the sarcophagus. In the very ancient inscription of Una, the coffin is called *ken en ānchiu*, "the chest of the living." It is only evil spirits who are spoken of in the sacred writings of the Egyptians as "the dead".' (Renouf, *Hibbert Lectures* 1879, second edition p. 127 f.).

*Forthwith]*  $\varsigma\epsilon\pi \Phi\alpha\iota$ . The phrase is used in Jn iv 27, where  $\kappa\alpha\iota$  have  $\epsilon\nu \tau\omicron\upsilon\tau\omega$ , and most of the other Greek uncials  $\epsilon\nu \tau\omicron\upsilon\tau\omega$ . The Sahidic has in that place  $\pi\tau\epsilon\tau\pi\omicron\tau$  ('straightway').

v 8. *pour...into]*  $\mu\alpha \kappa\epsilon\tau \pi\varsigma\alpha$ . Cf. Lc x 34  $\epsilon\alpha\gamma\tau \kappa\epsilon\tau \tau\iota \kappa\rho\eta \kappa\omega\sigma\tau$  ( $\epsilon\pi\iota\chi\epsilon\omega\nu \epsilon\lambda\alpha\sigma\iota\nu \kappa\alpha\iota \omicron\iota\upsilon\sigma\iota\nu$ ).

9. *translation]*  $\omicron\tau\omega\tau\epsilon\chi \epsilon\chi\omicron\lambda$ . The same word is found in He xi 5 for the *μετάθεσις* of Enoch.

10. *heart is broken]* Cf. Is lxi 1  $\pi\eta \epsilon\tau\varsigma\epsilon\mu\varsigma\omega\mu \varsigma\epsilon\pi \pi\omicron\tau\epsilon\eta\tau$ .

12. *for the salvation of us all]* Cf. words of the Creed (as given in Tuki, *Missale, Anaph. Bas.* pp.  $\pi\epsilon$ ,  $\pi\varsigma$ )  $\Phi\alpha\iota \epsilon\tau\epsilon \epsilon\omicron\chi\epsilon\tau\epsilon\pi \alpha\pi\omicron\kappa \varsigma\alpha \pi\upsilon\rho\omega\mu\iota \kappa\epsilon\mu \epsilon\omicron\chi\epsilon \pi\epsilon\pi\omicron\tau\chi\alpha\iota \alpha\tau\iota \epsilon\pi\epsilon\kappa\iota\tau \epsilon\chi\omicron\lambda \varsigma\epsilon\pi \tau\Phi\epsilon$  ('Who for us men, and for our salvation came down from heaven').

15. *sentence]* Cf. p. 145 c. xxxi 1. The whole passage may be compared with James, *Test. Abraham* p. 85 l. 25 ff.; p. 86.

17. *Yet]* The word thus rendered is  $\kappa\alpha\pi$ . I do not know what it means here. The text is corrupt. I have had to emend the next word  $\epsilon\omicron\iota$ , and the  $\alpha$  of  $\pi\omicron\tau\alpha\iota$  has been written by the first hand over an erasure.

20. *power]*  $\delta\upsilon\nu\alpha\mu\iota\varsigma$ . See note on *Sah. Frag. Life Virg.* i 8.

21. *that this dispensation took place]* Lit. 'that this dispensation, that it took place,' or perhaps 'that this dispensation moreover (or further) took place.'

25. *two hundred and six days]* The length of time between the

Falling Asleep and the Assumption of Mary, which is found in the two Bohairic accounts, is remarkable. The Sahidic (p. 85) has a much shorter period. In the two Latin accounts there is no such interval. The body is taken up immediately (*Trans. Mar.* A v. 16) or almost immediately (*Trans. Mar.* B cc. xv, xvi) after the apostles have laid it in the tomb. In the Greek narrative some MSS state that as the apostles were carrying her forth, twelve clouds of light caught them away with the body, and translated them to Paradise. One MS (C) says that when they had buried her body in Gethsemane in a new tomb *ἔως τριῶν ἡμερῶν ἀοράτων ἀγγέλων φωναὶ ἤκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἤκούοντο αἱ φωναί, καὶ λοιπὸν ἐκεῖθεν πάντες ἔγνωσαν ὅτι μετετίθῃ τὸ ἄμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῳ.* (*Joh. Lib. Dor. Mar.* v. 48.) For the Syriac accounts see Wright, *Syr. Apoc.* p. 37 ff.; *Journ. Sac. Lit.* April 1865 p. 148 ff.; and for the Arabic see Enger, *Trans. Virg.* p. 71 ff.

vi 1. *she lay down*] A Bohairic MS (46) in the possession of Lord Crawford contains two fragments of this sermon. The first begins with **ⲛⲟⲧ ⲉⲓⲁⲛ ⲛⲓⲁⲱⲥ** (vi 1) and ends with **ⲉⲉⲣⲉⲣⲁⲛⲟⲥ ⲉⲁⲗⲱⲧⲉⲛ** (vi 9). The second begins with **ⲱⲉ ⲓⲟⲩⲁⲕ** (vi 25) and ends with **ⲉⲣⲟⲛ** (vii 1). I refer to the MS as C<sub>1</sub>: for a description of it see Introduction.

to our Saviour] C<sub>1</sub> has 'to our good Saviour' (ἐπὶ τῷ καλῷ σωτῆρι).  
 100

2. *the body*]  $\mu\pi\sigma\omega\mu\alpha$   $C_1$ .
3. *commanded*] + 'us' ( $\pi\alpha\pi$ )  $C_1$ .
4. *stretched out His hand*]  $\alpha\gamma\sigma\sigma\tau\omega\pi$   $\tau\epsilon\gamma\chi\iota\chi$   $\epsilon\theta\omicron\lambda$   $C_1$ .
6. *her head*]  $\pi\tau\epsilon\sigma\alpha\phi\epsilon$   $C_1$ .
- shoulder*]  $\pi\alpha\rho\alpha\iota$   $C_1$  (so in v. 7).
- of the Church*]  $C_1$  has these words in the margin.
7. *let him bear her feet*]  $\mu\alpha\rho\epsilon\gamma\gamma\alpha\iota$   $\kappa\alpha\iota$   $\pi\epsilon\sigma\sigma\alpha\lambda\alpha\tau\chi$   $C_1$ .
8. *behind*]  $\xi\iota$   $\phi\alpha\rho\sigma$   $C_1$ .
9. *without*]  $\alpha\sigma\pi\epsilon$   $C_1$ .
- the heavens*] 'the height' ( $\pi\sigma\iota\varsigma$ )  $C_1$ .

13. *six*] The Vatican MS appears to have 'three.' I have read 'six.' Cf. v 25; VIII 1.

28. *unspeakable*] παταξι μμοϋ C<sub>1</sub>.  
31. *hath brought me*] C<sub>1</sub> omits, as it seems, the π of πεταϋ-

**ENT.**

- to]  $\epsilon x \epsilon^n C_1$ .

VII 1. *who were assembled*] **ΕΤΘΟΥΗΤ** C<sub>1</sub>.

19. *come upon them*]  $\epsilon\tau\epsilon\iota\ \epsilon\chi\omega\sigma\tau$ . The Boh. Version in Ps cxxxix 11 (*ap.* Schwartz) has  $\epsilon\tau\epsilon\tau\epsilon\iota\ \epsilon\delta\sigma\mu\iota$  (v.l.  $\epsilon\sigma\mu\iota$ )  $\epsilon\chi\omega\sigma\tau$  ( $\pi\epsilon\sigma\sigma\acute{\upsilon}\nu\tau\alpha\iota\ \epsilon\pi'\ \alpha\upsilon\tau\acute{o}\upsilon\varsigma$ ).

20. *and before Thee*] MS  $\pi\epsilon\mu\ \pi\epsilon\kappa\mu\theta\omicron$ . Cf. reading of Dz., P. iv

in Lc xv 18, 21. I have read  $\pi\epsilon\mu$   $\mu\pi\epsilon\kappa\mu\theta\circ$ , as the second  $\mu$  was probably omitted through carelessness.

25. *we went*] Here  $\pi\epsilon$  followed by  $\alpha\kappa$  may have the same force as the Greek aorist. Cf. Ge xviii 15  $\pi\epsilon$   $\alpha\sigma\epsilon\rho\rho\omega\tau\dot{\iota}$   $\tau\alpha\rho$   $\pi\epsilon$  ( $\epsilon\phi\omicron\beta\eta\theta\eta$   $\gamma\acute{\alpha\rho}$ ).

ix 2. *the body...embraced its own soul*] See the picture in the British Museum Papyrus of Ani (c. xci), where the soul, represented as a bird with a human head, is being united to the body of the dead man. (Renouf, *Facsimile of Pap. of Ani* 1894, plate 17.)

10. *succourer*] Cf. Budge, *Encom. on Elijah* (*Trans. Soc. Bibl. Arch.* vol. ix pt. 2, 1893), where St Chrysostom towards the end of his discourse on Elijah (p. p $\kappa\alpha$ ) speaks of him as  $\pi\rho\sigma\tau\alpha\tau\iota\varsigma$   $\mu\pi\tau\epsilon\kappa\omicron\varsigma$   $\tau\eta\rho$   $\pi\eta\rho\omega\mu\iota$  ('succourer of the whole race of men'), and adds  $\mu\alpha\rho\epsilon\pi\chi\sigma\alpha\tau\iota$   $\kappa\alpha\kappa$   $\epsilon\omega\kappa$   $\mu\pi\rho\sigma\tau\alpha\tau\iota\varsigma$  ('Let us also have him as our succourer'). See p. 28 l. 5.

13. *the sons of God*] Here, as in the Boh. version of Ps xxviii 1 (*ap.* Schwartz), 'the sons of God' is the object of the verb. The Sah. version takes it as subject. The Greek has  $\nu\iota\omicron\iota$   $\theta\epsilon\omicron\upsilon$ .

## BOHAIRIC ACCOUNT OF THE DEATH OF JOSEPH.

L. Stern has published (*Z. f. w. Theol.*, 1883, p. 270 ff.) a German translation of the Bohairic narrative, and has noticed variations in the Sahidic. In each case he has used Revillout's edition of the Coptic text. Dulaurier has made a somewhat free translation into French (see *Fragment des Révelations Apocr. de S. Barthelemy* p. 24 ff.) of the Sahidic text of cc. xiv 3—xv 2 and of cc. xxi—xxiii. His translation of cc. xxi—xxiii has been reprinted with modifications of details by Revillout (*Rev. Égypt.*, vol. II, p. 65 f.). Dulaurier used Zoega's text (*Cat.* 225 ff.).

The commemoration of Joseph's 'rest in the Lord' on Epep xxvi or July xx is mentioned in Malan's *Calendar of the Coptic Church* (p. 36). See also Selden, *De Syn. Vet. Ebr.* (ed. ult.) lib. III c. xv p. 245; Ludolf, *Ad Hist. Aeth. Com.* p. 423; Mai, *Script. Vet. Col.* IV, *Cod. Arab.* xv p. 32.

*the Library at Jerusalem*] Theodosius in his account of the Falling Asleep of Mary (see Introduction to *Second Boh. Account*) claims to have derived his information from records in Jerusalem.  $\kappa\alpha\tau\alpha$   $\phi\rho\iota\tau\dot{\iota}$   $\epsilon\tau\alpha\lambda\epsilon\mu\varsigma$   $\iota\sigma\tau\omicron\rho\iota\kappa\omicron\varsigma$   $\delta\epsilon\kappa$   $\epsilon\alpha\pi\sigma\tau\eta\tau\alpha\gamma\mu\alpha$   $\pi\alpha\rho\chi\epsilon\omicron\varsigma$   $\delta\epsilon\kappa$   $\gamma\lambda\mu$   $\kappa\alpha\iota$   $\epsilon\tau\alpha\tau\iota$   $\epsilon\tau\omicron\tau$   $\delta\epsilon\kappa$   $\ddot{\iota}\eta\lambda\theta\omicron\upsilon\epsilon\kappa\kappa\iota$   $\pi\tau\epsilon$   $\pi\alpha\tau\epsilon\kappa\omicron\varsigma$   $\mu\alpha\rho\kappa\omicron\varsigma$   $\delta\epsilon\kappa$



πακο† ('Even as I found it in detail in ancient records in Jerusalem, which came into my hand in the Library of the holy Mark at Alexandria').

*And again]* οτορ οη γε. This phrase is probably used here as in cc. 14 f.; xxx 4 ff. to introduce further words of the Saviour. Stern has 'Der Tag aber.'

1. *sitting on the mount of Olives]* Almost at the beginning of the first book of the Pistis Sophia we read of 'the disciples sitting one with another on the mount of Olives...and saying one with another, We are more blessed than all the men that are on the earth, because the Saviour has revealed these things to us, and we have received the fullness and the whole consummation' (PS p. 4; cf. also p. 169 ff). See Schmidt, *Gnost. Schrift.* pp. 440, 596 f.

2. *many times now]* ις is probably not here used in the sense of 'behold'. See Ac xxiv 10, where ις οτμησθ προμψι = ἐκ πολλῶν ἐτῶν.

*for the universe]* εα πνεπτηρς. Stern translates this 'vollends' here, but in xviii 8 he has a better rendering 'für die Gesamtheit.'

*that ye may]* γε, εηα Lagarde. There is no need of a stop after γε. For the use of γε εηα see Stern, *Kop. Gram.* § 613.

*preach it in all the world]* In the Pistis Sophia Jesus tells His disciples at some length the message which they are to 'preach to the whole world'. Cf. PS p. 254 ff.

7. *no one]* After the first μμον Lagarde has omitted ελι, which is however found in the MS.

11. *the city of the Jews]* εα ηπισααι. Cf. Lc xxiii 51, where Arimathaea is called οθακι ητε ηπισααι ('a city of the Jews').

3. *four sons]* According to the Syriac Letter of Pilate Joseph had 'five sons by a former wife' (Wright, *Syriac Apoc.* p. 16).

*Josetos]* Ἰωσήτος. This use of the Greek genitive is also found in Syriac. See *Apology of Aristides* 1. 11, where εα? εε = 'from Zeus'.

4. *and left]* A Bohairic MS (39) in the possession of Lord Crawford contains two fragments of *The Death of Joseph*. The first begins with 'οτορ α'ε'χω' (only ε can now be read) in 11 4 and ends with εδοτη επεχης (iv 4). The second begins with εελλο επανεε (end of x) and ends with ετε οτο'η' (xiii 4). I refer to the MS as C<sub>2</sub>: for a description of it see Introduction.

5. *was without]* Lagarde has emended the text, reading πας μθολ ('went without') for παςμθολ ('was without'). I have followed the MSS (C<sub>2</sub> also has παςμθολ). So Stern 'er war auswärts.'

*carpentry]* †μεταμψε C<sub>2</sub> (ut vid.).

*living by]* ετοπς ε. For construction see Deut viii 3.

*of their hands]* ηποτχιε C<sub>2</sub>.

III 1. *And]* C<sub>2</sub> seems to omit 'And' (οτορ).

*lived as a widower*]  $\zeta\epsilon\mu\varsigma\iota$   $\epsilon\phi\omicron\iota$   $\pi\chi\eta\rho\alpha$ . Contrast such a phrase as that found in Dent XXII 22  $\sigma\tau\epsilon\rho\iota\mu\iota$   $\epsilon\sigma\tau\epsilon\mu\epsilon\varsigma\iota$   $\pi\epsilon\mu$   $\zeta\alpha\iota$  (*γυναικὸς συνουκισμένης ἀνδρὸς*).  $\chi\eta\rho\alpha$  here seems to mean 'widower'.

*twelve years old*] This statement agrees with the reading of most MSS in Prot. VIII 2 and with that of two MSS (BD) in Ps-Mt VIII 1.

*She spent*]  $C_2$  seems to have read 'Now she spent' (reading  $\epsilon\tau$   $\alpha\epsilon$  for  $\epsilon\tau$ ). There is room for  $\epsilon\tau$ , but it can no longer be read, and  $\epsilon$  of  $\alpha\epsilon$  is doubtful.

*three years*] Cf. Prot. VII 1; Ps-Mt IV; De Nat. Mar. VI 1; Nic. Call. II 3 (quoted in note on *Sah. Frag. Life Virg.* I v. 2).

2. *living austere*]  $\epsilon\epsilon\sigma\tau\alpha\kappa\iota\tau$ . Stern has wrongly translated 'wie sie wohlgefällig...war.'

IV 1. *twelve peoples*] The text must be corrupt. The Arabic has 'twelve old men.'  $C_2$  seems to have an  $\eta$  for  $\mu$  in  $\mu\iota\eta$ . The letter  $\eta$  can still be read, but the middle letter is no longer legible.

In Prot. VIII 3 an angel appears to Zacharias and says, *Ζαχαρία Ζαχαρία, ἔξελθε καὶ ἐκκλησιάσων τοὺς χηρεύοντας τοῦ λαοῦ*.

2. *lot*] Cf. Prot. IX 1; Ps-Mt VIII 2.

*upon*]  $\epsilon\sigma\tau\eta\iota$   $\epsilon\kappa\epsilon\tau$   $C_2$ .

3. *answered*]  $C_2$  omits this word ( $\alpha\tau\epsilon\rho\sigma\omega$ ).

*the marriage feast*] Lagarde has emended the text, reading  $\pi\epsilon\tau\omicron\iota$  ('thy marriage feast') for  $\pi\iota\tau\omicron\iota$  ('the marriage feast'). I have followed the MSS ( $C_2$  also has  $\pi\iota\tau\omicron\iota$ ).

4. *Mary of James*] There is a tendency in Apocryphal narratives to identify persons of the same name. But Mary of James is not always regarded as the same as the Virgin. In a Sahidic fragment of a discourse on the Virgin by 'Cyril the archbishop' in the British Museum (Or. 3581 A) I find her regarded as a separate person. 'And Anna arose, and called all the virgins that were in Jerusalem. And they sought in Israel, and found also (or other) seven Marias. The first is Mary of James ( $\mu\alpha\rho\iota\alpha$   $\tau\alpha$   $\iota\alpha\kappa\omega\delta\omicron\varsigma$ ). The second is Mary of John who is called Mark. The third is Mary the sister of Lazarus. The fourth is Mary of Judaea. The fifth is Mary of the mount of Olives. The sixth is Mary Magdalene. The seventh is Mary the mother of the Lord. These seven Marias therefore...' The fragment ends here.

V 1. *in the fourteenth year*] See Prot. XII 3  $\eta\gamma$   $\delta\epsilon$   $\epsilon\tau\omega\gamma$   $\delta\epsilon\kappa\alpha$   $\epsilon\zeta$   $\delta\tau\epsilon$   $\tau\alpha\upsilon\tau\alpha$   $\epsilon\gamma\gamma\epsilon\tau\omicron$   $\tau\alpha$   $\mu\upsilon\sigma\tau\eta\rho\iota\alpha$  (where note various readings). Cf. c. XIV 6; Nic. Call. II 3 (quoted in note on *Sah. Frag. Life Virg.* I v. 2).

2. *three months*] Cf. De Nat. Mar. x 1. According to Prot. XIII 1 Joseph found her pregnant in the sixth month. See also Ps-Mt x 1.

*found*]  $\alpha\psi\chi\iota\mu\iota$  MS. Lagarde has wrongly transcribed 'she found' ( $\alpha\epsilon\chi\iota\mu\iota$ , cf. also Revillout, *Apoc. Copt.* p. 47 l. 11).

VI 1. *Gabriel*] Cf. Lc I 26 f., where Gabriel is the angel sent to Mary.

*take*] Lagarde has emended the Bohairic MS here and in xvii 5, and has read the Infinitive 'to take' (εμεν for γεν). I prefer with Stern to keep to the MS. In each case the Sahidic has the Imperative. The mistake has doubtless originated in Sahidic by an ε falling out (reading μπρροτε αι for μπρροτε εαι), and been adopted into the Bohairic. The Sahidic version in Mt I 20 has the Infinitive.

VII 1. *decree*] ρουμα. The Bohairic version in Lc II 1 uses a Coptic word (ρυν) for 'decree.' The Sahidic version has ρουμα.

*each one after his city*] πισται πισται ηκα τεφθακι. These words in the Boh. Version do not occur until the end of Lc II 3. In the Sahidic similar words are found in Lc II 3, but ηκα ηεστημε ('after their villages') comes at the end of Lc II 1. Here the Bohairic may be a translation of the Sahidic (see p. 148); the translator having rendered ηκα ηεστημε by a familiar phrase in his own Bible, which occurs in the immediate context.

2. *through*] So MS ριτεν. Lagarde emends the text to ρατεν, which in Sadidic (cf. corresponding Sah.) means 'with.'

*Joseph...and Mary...are*] Another way of taking these words is 'for Joseph...and Mary...were (*lit.* are).' So Stern 'denn Joseph...und Maria...waren.'

3. *by the tomb*] Cf. Lord Crawford's Sah. MS 36, which says that our Lord was born in a tomb (quoted in note on Sah. *Frag. Life Virg.* II B v. 23).

VIII 2. *My kingdom*] Cf. p. 176 v. 4 f.

3. *Salome*] Cf. p. 51 v. 10 (where see note). Salome is mentioned in citations of Clement of Alexandria from the Gospel according to the Egyptians. See the citations collected by Zahn, *NT. Kan.* II p. 632 ff.

*down to*] These prepositions (εσρηι ε), which are not used in Mt II 14 (Boh.), may be a translation of Sah. ερηαι ε (found in Sah. of Mt II 14).

IX 2. *whilst we lived*] MS has ηονε. Lagarde reads ενονε. Stern wishes to read εγονε ('whilst he lived'). If the text must be emended, Lagarde's suggestion is the simplest.

X. Cf. xxix 3 f.

xi 1. *Symeon*] C<sub>2</sub> seems to have 'Symon' (σμων).

*also*] C<sub>2</sub> omits this word (ρωσ).

2. *subjection*] ρηποδληη C<sub>2</sub>. Both Bohairic MSS have a Greek word (ὑποταγή) for subjection. The Greek word is not found in the Boh. Vers. in I Ti II 11, but it is found in the Sahidic.

3. *obeyed them*] After ησωσ C<sub>2</sub> has, as it seems, the word ηε.

*they told Me*] Lit. 'they will tell Me.' C<sub>2</sub> has the past tense 'they told Me' (ατχοτο).

exceedingly] For  $\pi\epsilon\epsilon\mu\alpha\psi\omega$   $C_2$  has  $\epsilon\mu\alpha\psi\omega$   $\pi\epsilon$ .

xii 2. *his angel*] Cf. James, *Test. Abr.* pp. 84 f.; 111 f. There the angel who warns Abraham is Michael. Here Joseph prays that Michael may stand by him (xiii 2). For the expression 'his angel' see Ac xii 15. See note on *Sah. Frag. Death Joseph*. iii c. xxii 1.

In]  $\pi\epsilon\sigma\mu\iota$   $\text{Sen.}$  For the first  $\text{S}$   $C_2$  seems to have  $\text{g}$ , but the MS is here difficult to read. The letter before  $\text{g}$  (?) is illegible.

3. *prayed thus*] The prayer which follows may be compared with prayers offered by the Apostles before death in the Greek accounts. See Tisch. *Apoccl. Apoc.* p. 150; *Acta Apost. Apoc.* pp. 92 f.; 127 f.; 239.

xiii 2. *without*]  $\alpha\sigma\eta\epsilon$   $C_2$ .

3. *a great fear...is death*] The fear of death played an important part in the religious life of Ancient Egyptians and of Coptic Christians. M. Revillout has collected interesting information on the subject in his articles on 'Les Affres de la Mort' in *Rev. Égypt.* (vol. i p. 139 ff.; vol. ii pp. 18 ff.; 64 ff.). The attitude of Joseph towards death may be compared with that of Abraham in the Testament of Abraham, *Recension A*. There Abraham actually refuses to follow Michael, when he tells him that he has come for his soul; and Michael goes up to heaven, and tells God of Abraham's refusal (cc. vii, viii). For 'Abraham's unwillingness to die' see James, *Test. Abr.* p. 64 ff.

*grief*]  $C_2$  has 'a grief' ( $\sigma\tau\mu\mu\alpha\text{g}$ ).

8. *those who are by the gates*] Cf. the picture of the door-keepers at the gateways of Osiris given by Renouf, *Facsimile of Pap. of Ani* plate 11.

xiv 4. Joseph is here represented as being ninety years old, when the Virgin was entrusted to him. The tradition of his old age is very general. Cf. Prot. ix 2  $\kappa\alpha\iota\ \alpha\upsilon\tau\epsilon\iota\pi\epsilon\nu\ \text{Ἰωσήφ λέγων· νιότης ἔχω καὶ πρεσβύτης εἰμί, αὐτῇ δὲ νεάνις.}$

6. *mystery*] See corresponding Sahidic p. 151 f.

xv 3. *began*]  $\alpha\psi\sigma\iota\ \alpha\rho\chi\eta$  = lit. 'put (or cast) a beginning. Perhaps we should read  $\alpha\psi\sigma\iota\ \alpha\rho\chi\eta$  which = 'received (or took) a beginning.' Cf. He ii 3  $\epsilon\tau\alpha\psi\sigma\iota\ \alpha\rho\chi\eta\ \pi\alpha\sigma\iota\ \text{ἁρσος} (\alpha\rho\chi\eta\nu\ \lambda\alpha\beta\omicron\upsilon\sigma\alpha\ \lambda\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota).$

xvi. This Chapter forms a striking contrast to the 'Negative Confessions' in c. 125 of the Book of the Dead, where the deceased asserts the purity of various acts during his life on earth as the ground of his hope for admission into the Hall of the Two-fold Maat.

9. *my stomach and my bowels*] For the conception of the intestines as the cause of offences in this life see Porphyry, *De Abstinencia* lib. iv 10 and other passages cited by Budge, *The Mummy*, p. 181 f. (notes 1 and 2).

11. *waste and strange*] Or 'a waste and a stranger.' Substantives are frequently used in Coptic in an adjectival sense. Cf. Steindorff,

*Kop. Gram.* § 146 'Es giebt im Koptischen verhältnismässig wenig Adjektiva...Die Form der Adjektiva is die der Substantiva.'

13. In the *Pistis Sophia*, when the Saviour describes the torments of the wicked, Mary Magdalene answers 'Woe to the sinners, for very grievous are their judgments' (*PS* p. 325 l. 9 f.; cf. also p. 324 l. 14 f.). In a passage which is quoted by M. Revillout from a Bohairic MS (*Rev. Égypt.* vol. II p. 68; see also *Z* p. 43), a mummy speaks and describes his torments in the other world. Pisentius asks him whether he had never heard of Christ during his life. 'Didst thou not hear before thou didst die that Christ came into the world?' He said, 'Nay, my father; but my parents were (*lit.* are) Greeks. And I also followed their life (ἄλιος). 'Woe, woe, woe to me that I was born into the world. Wherefore did not the womb of my mother become my grave (ϣωπὶ πνὶ πταφος)? Now it happened to me when I came to the necessity of death (ταπαγκὶ μῆμωτ), that the world-rulers (κοσμοκράτωρ) were (*lit.* are) the first that came about me (εἰτατὶ μπакωτ). They spake to me all the evil things that I had done, and they said to me, Let them come now and deliver thee from the punishments into which thou wilt be cast....After a little while my eyes were opened; and I saw Death hanging in the air in many forms (εἰσαϣὶ σεπ πιαвр потмиш псмот). And straightway the merciless angels brought my wretched soul from my body...O woe to all sinners like me who are born into the world.' He then speaks of his merciless punishers, the outer darkness, the reptiles and the worms. Cf. also Hyvernat, *Act. Mart.* vol. I p. 56 f., where a man who had been dead six hours, and was raised to life again by Macarius, gives a description of the torments he had suffered.

15. *Jesus*] Lagarde has printed *инс* ('make haste'). But the MS has here its usual contraction (*инс*) of the name *Jesus*, which elsewhere Lagarde has written in full (*инсотс*).

xvii 3. *Jesus [who holdest fast] the universe*] 'Jesus is the universe' (*инсотс не пептирц*) can scarcely be right as it stands. We may read for *не* either *петамар* or *петамони*, reading *м* before *пептирц*. The corresponding Sahidic has *петамарте*. Stern suggests *инсотс петамар* *ептирц* ('der Alles mit seiner Güte erfasst').

*Thy servant*] Lagarde has wrongly transcribed *печѣахн*. The MS has *печѣах*.

4. *Thou art the Lord*] *пѣок не пѣоис* Lagarde. *не* seems to be a printer's error for *пе*.

*put...away*] *ϣὶ εἰσολ*. This is not the phrase used in the Boh. of Mt I 19; but appears to be a translation of Sah. *пѣх εἰсολ*, used in Sah. version and found in Sah. *Death of Joseph* in this place.

5. *thought*] *μεν*. This verb is not used in the Boh. of Mt I 20; but *μεεε* is used in the Sah. version, and is found in the Sah. *Death of Joseph* in this place.

take] See note on vi 1.

8. or] Lagarde has wrongly transcribed  $\iota\epsilon\chi\epsilon$ . The MS has  $\iota\epsilon$ .

10. serpent] Cf. Ev. Th. Gr. A c. xvi 1; Lat. c. xiv; Ps-Mt xli 1.

12. they slandered Thee, saying that Thou didst kill him] Cf. Ev. Th. Gr. A c. ix 2; B c. viii 2; Lat. c. vii 2; Syr. c. ix (see Wright, *Syr. Apoc.* p. 9); Ps-Mt xxxii.

13. I took hold of Thine ear] Cf. Ev. Th. Gr. A c. v 2  $\epsilon\gamma\epsilon\rho\theta\epsilon\iota\varsigma\ \delta\ \iota\omega\sigma\eta\phi\ \epsilon\pi\epsilon\lambda\alpha\beta\epsilon\nu\ \alpha\upsilon\tau\omicron\upsilon\ \tau\omicron\ \omega\tau\iota\omicron\nu\ \kappa\alpha\iota\ \epsilon\tau\iota\lambda\epsilon\nu\ \sigma\phi\acute{o}\delta\epsilon\rho\alpha$ .

xviii 1. refrain from]  $\mu\eta\mu\omicron\nu\mu\iota\ \alpha\sigma\eta\epsilon$ . The word  $\mu\omicron\nu\iota$  is probably a translation of Sah.  $\text{šw}$  ('remain'). In that case the literal translation is 'I did not remain without.' So Stern, 'da bleib ich nicht ohne Thränen.'

2. remember] A simple emendation, reading  $\alpha\iota\epsilon\rho\ \phi\mu\epsilon\tau\iota$  for  $\alpha\rho\iota\ \phi\mu\epsilon\tau\iota$ , gives a better sense, 'I remembered' (see corresponding Sah. p. 155).

xix 1. place] Lagarde emends the text, and reads  $\mu\alpha$  for  $\mu\omega\iota\tau$ . But  $\mu\omega\iota\tau$  ('way') is practically used in the sense of  $\mu\alpha$  ('place') in c. iv 5, where Lagarde has left the text unchanged. It is not necessary to emend the text in either place.

6. In the Apocalypse of Esdras a graphic account is given of the difficulty that the angels had in trying to take away the soul of Esdras. They cannot bring it through his mouth, his nostrils, his eyes, his head, or the ends of his nails; and they return to God in despair.  $\kappa\alpha\iota\ \alpha\pi\eta\lambda\theta\omicron\nu\ \omicron\iota\ \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\iota\ \acute{\alpha}\pi\rho\alpha\kappa\tau\omicron\iota$ ,  $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\epsilon\varsigma$ :  $\kappa\acute{\upsilon}\rho\iota\epsilon$ ,  $\omicron\upsilon\ \delta\upsilon\nu\acute{\alpha}\mu\epsilon\theta\alpha\ \pi\alpha\rho\alpha\lambda\alpha\beta\epsilon\iota\nu\ \tau\eta\nu\ \psi\upsilon\chi\eta\nu\ \alpha\upsilon\tau\omicron\upsilon$  (Tisch. *Apocal. Apocr.* p. 31). Cf. also the Apocalypse of Sedrach x (James, *Apoc. Anecd.* p. 133 f.). In the *De Morte Moïsis* the soul of Moses is taken away by God with a kiss (Gfrörer, *Prophetæ veteres Pseudepigraphi* p. 333).

xxi 1. I saw Death] Cf. the personification of Death in the Testament of Abraham. See James, *Test. Abr.* p. 55 ff.

attendants]  $\alpha\eta\kappa\alpha\iota\omicron\varsigma$ . For their presence at the hour of death see Hyvernat, *Act. Mart.* vol. i p. 56. Attendants ( $\alpha\eta\kappa\alpha\iota\omicron\varsigma$ ) are mentioned in conjunction with rulers ( $\alpha\rho\chi\omega\nu$ ) and ministers ( $\lambda\iota\tau\omicron\upsilon\rho\omicron\varsigma$ ) in the first book of Jeu (Schmidt, *Gnost. Schrift.* p. 79 ff.). Cf. also *PS* p. 14 l. 6 f. 'the attendants ( $\alpha\eta\kappa\alpha\iota\omicron\varsigma$ ) of the rulers ( $\alpha\rho\chi\omega\nu$ ) and their ministers ( $\lambda\iota\tau\omicron\upsilon\rho\omicron\varsigma$ ).'

2. a little of their own] Cf. p. 39 v. 113, where see note.

4. was distracted]  $\phi\omega\psi\ \epsilon\eta\omicron\lambda$ . Revillout has  $\omega\psi\ \epsilon\eta\omicron\lambda$  ('cried out'). The verb  $\phi\omega\psi$  usually = 'divide' (e.g. Mc iii 24 ff.  $\mu\epsilon\rho\iota\zeta\epsilon\iota\nu$ ) or 'break' (e.g. Ac xx 7  $\kappa\lambda\acute{\alpha}\zeta\epsilon\iota\nu$ ). I have taken this to be the primary meaning of  $\phi\omega\psi\ \epsilon\eta\omicron\lambda$  here. But in Ez xiii 18  $\epsilon\sigma\epsilon\rho\omicron\tau\phi\omega\psi\ \epsilon\eta\omicron\lambda\ \pi\rho\alpha\nu\psi\tau\chi\eta$  =  $\tau\omicron\upsilon\ \delta\iota\alpha\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\nu\ \psi\upsilon\chi\acute{\alpha}\varsigma$ .  $\phi\omega\psi\ \epsilon\eta\omicron\lambda$  may therefore represent the Passive of  $\delta\iota\alpha\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\nu$ . Perhaps the translator misunderstood the Sahidic ( $\sigma\tau\omega\psi\ \epsilon\iota\ \epsilon\eta\omicron\lambda$ ), and used an expression which he found in his own Bible.

8. *he was afraid*] Cf. p. 158 c. xxiii 5, where see note.

xxii 1. *the seven aeons of darkness*] See James, *Test. Abr.* p. 101 καὶ ὁ θάνατος εἶπεν· Ἀκουσον, δίκαιε Ἀβραάμ, τοὺς ἑπτὰ αἰῶνας ἐγὼ λυμαίνω τὸν κόσμον (where the seven aeons refer to time). Cf. also the Egyptian conception of the seven *Arits* through which the dead man was supposed to pass (Budge, *Book of the Dead, Papyrus of Ani* p. 291, note 2). See Renouf, *Facsimile of Pap. of Ani*, plates 11, 12.

3. *hanging from his eye-lids*] If my interpretation of the corresponding Sahidic (where see note) is correct, the phrase may be due to a mistake on the part of the Bohairic translator.

xxiii 2. *silken napkins of fine texture*] Lit. 'napkins of byssus (ϣενε) all of silk (ὀλοσιρικον).' For the use of silk amongst the Copts see Budge, *The Mummy* pp. 187 f.; 193. In a note to p. 187 Dr Budge says: 'The custom in Italy of wrapping dead bodies in silk is probably not earlier than the end of the third century, and in Egypt we may place it about one hundred years later.'

xxiv 1. *vessel*] The word used here and in the Sah. is κοῦφον. Cf. Crum, *Copt. manuscripts from the Fayyum*, Papyr. 51, 54.

2. *as though*] I take ιςκεκ here in the same sense as μφρη† ιςκεκ in Ge xxxvii 9 and as ρωc ιςκεκ in c. xxvii 2. This may be the meaning of the word in Ge xxxvii 7; xl 16; xli 1. Cf. use of εϣϣε in Sahidic. See p. 184 l. 19; Ac xvi 9. Stern translates: 'siehe, er ist wie überhaupt nicht zur Welt geboren.'

xxv 2. *poured...on*] ριοτι . . . εκεν (lit. 'put...on'). Cf. the use of the verb in Mt xxvi 12.

*on the tables of heaven*] Σεπ πιπλδζ κτε τφε (ἐν ταῖς πλαῖσι τοῦ οὐρανοῦ). Cf. *Test. Aser* vii. For a discussion of the subject see Fabricius, *Cod. Pseud. Vet. Test.* i p. 551 ff.

xxvi 1. *Let no evil smell of death have dominion over thee*] The wish which finds expression in these words is the same as that which led the ancient Egyptians to spend extraordinary pains in embalming their dead. It was necessary that the dead man should have his body as well preserved as possible when he went to the underworld. Cf. the Book of the Dead c. 154: 'Chapter of not allowing to pass away the body of king Ra-men-kheper in the underworld...Let not this my body pass away...Do not give me over to that slaughterer...making the members dead, making [them] helpless, hidden; inflicting harm on many bodies...Do not gain the mastery over me...Homage to thee, O my father Osiris! Thy members exist. Thou didst not decay. Thou didst not become worms. Thou didst not rot away. Thou didst not suffer corruption. Thou didst not moulder away. Thou didst not turn into worms. I am Khepera; my members shall exist for ever. I shall not decay; I shall not suffer corruption; I shall not moulder away' (see Budge's *First Steps in Egyptian* p. 168 ff.).

*thy shroud nor thy flesh*] The text as it stands is difficult. Perhaps

'nor thy flesh' is a later addition; or the original reading may have been ⲥⲁⲓⲥⲓ ⲡⲧⲉ ⲧⲉⲕⲁⲣⲉⲛ ('the shroud of thy flesh').

in] Lagarde has ⲉⲃⲟⲗⲥⲉⲛ. I have taken ⲉⲃⲟⲗ with the verb, and ⲥⲉⲛ with the word which follows.

hair] ⲉⲓⲱ here=ⲉⲓⲱⲓ.

2 ff. Cf. the Testament of Isaac (James, *Test. Abr.* p. 148 f.), where the Lord says to Abraham, 'Every man who shall name his son by the name of Isaac My beloved, or shall write his testament, shall have a blessing which shall not come to an end, and My blessing in his house shall not cease; or if he shall give a poor man to eat on the day of the feast of My beloved Isaac, verily I will give him to you in My Kingdom.' In case he is not able to write; 'the Lord said to Abraham, Let him give the hungry bread to eat, and I will give him a place in My Kingdom, and he shall be present with you at the first hour of the banquet of the thousand years.' If he is too poor to give bread, he is to keep a night's vigil in memory of Isaac.

xxvii 2. *the shroud...fastened*] Cf. p. 61 c. xiv v. 2 (where see note).

clasp(?)] ⲥⲉⲣⲟⲛⲓ. Stern has 'mit eisernen Spangen(?).' Dr James has pointed out to me that the word is no doubt a corruption of ⲡⲉⲣⲟⲛⲉ. The correct translation therefore is 'pins.' See *Corrigenda* p. 246.

xxviii 1. *O death*] Cf. Budge, *First Steps in Egyptian*, p. 175 f. 'Death cometh: it seizeth the babe which is on the breast of his mother, as well as him that hath become an old man.' There is true pathos in some of the Coptic lamentations over death. See Revillout's article 'Les prières pour les Morts, etc.' in *Rev. Égypt.* vol. iv p. 1 ff., and the inscriptions that he quotes, especially *Br. Mus.* 900 'O Death, the name that is bitter in the mouth of all, that cuttest off, that separatetest fathers from their children and children from their fathers' (ⲱ ⲡⲙⲟⲩ ⲡⲣⲁⲡ ⲉⲧⲥⲁⲩⲉ ⲓⲛ ⲧⲧⲁⲡⲣⲟ ⲡⲟⲧⲟⲛ ⲡⲓⲙ ⲡⲉⲧⲩⲱⲱⲧ ⲉⲃⲟⲗ ⲡⲉⲧⲡⲱⲣⲉ ⲉⲣⲉⲡⲉⲓⲟⲧⲉ ⲉⲡⲉⲧⲩⲱⲣⲉ ⲁⲧⲱ ⲓⲛⲩⲱⲣⲉ ⲉⲡⲉⲧⲉⲓⲟⲧⲉ); *Bibl. Nat.* 44 'The necessity of death hath come upon me: they that knew me have all forgotten me' (ⲁⲥⲉⲓ ⲉⲣⲣⲁⲓ ⲉⲓⲱⲓ ⲡⲟⲓ ⲧⲁⲡⲁⲧⲁⲛ ⲙⲡⲙⲟⲩ ⲁ ⲡⲉⲧⲥⲟⲟⲧⲛ ⲙⲙⲟⲓ ⲧⲡⲣⲟⲩ ⲉⲣⲡⲁⲱⲏⲩⲩ).

12. *that have no body*] ⲡⲁⲥⲱⲙⲁⲧⲟⲥ. Cf. p. 159 v. 13. The word ⲁⲥⲱⲙⲁⲧⲟⲥ sometimes=ἄγγελος. See e.g. James, *Test. Abr.* p. 95 l. 20.

xxix 3 f. Cf. c. x.

xxx 1. *saluted His hands*] Cf. Z p. 122 l. 12 f. ⲁⲓⲥⲟⲥⲡⲓ ⲥⲉⲛ ⲡⲁⲣⲛⲧ ⲉⲟⲩⲱⲩⲧ ⲉⲓⲉⲛ ⲛⲉⲡⲛⲓⲱ ⲡⲁⲏⲏⲁ ⲙⲁⲕⲁⲣⲓ.

3. *see that ye*] Compare a somewhat parallel use of the conjunctive in Tuki, *Missale, Anaph. Cyr.* (p. ⲥⲟⲏ) ⲡⲧⲉⲩⲥⲙⲟⲩ ⲉⲣⲟⲛ ⲧⲡⲣⲉⲛ ⲡⲧⲉⲩⲧⲟⲧⲏⲟ ⲛⲡⲉⲛⲣⲛⲧ ⲡⲧⲉⲩⲧⲁⲗⲟ ⲡⲛⲩⲱⲡⲓ ⲡⲧⲉ ⲛⲉⲡⲩⲧⲱⲣⲛ ⲡⲓⲙ ⲛⲉⲡⲥⲱⲙⲁ.

6. *shall*] I have followed the MS. Lagarde would read ⲉⲛⲉ for



nnē. Some corruption in the text is probable, but this emendation appears to me unsatisfactory.

xxxI 3. *he is suffered*] Lit. 'and He (or he) suffers him.' In Coptic the Passive is often expressed by using the third person plural of the active; but sometimes the third person singular is used in a practically passive sense. Cf. the use of  $\Phi\eta$   $\epsilon\tau\alpha\gamma\chi\omicron\varsigma$  in Mt II 17, 23; IV 14, where the Greek has τὸ ῥηθέν.

10. *for*]  $\epsilon\phi\eta$ . The preposition translated 'for' usually = 'because of' or 'concerning'. I do not understand the allusion. I am indebted to Mr W. E. Barnes for the following translation of the Arabic version, as published by Lagarde, of vv. 9, 10: 'And I say to you, O My brethren, that those [men] must come to Earth in the end of the times, on the day of anxiety and fear and oppression and trouble, and die. For Messiah the Deceiver will slay the four—in the body—and will pour out their blood like a measure of water, because of the blaming where-with they blamed and exposed him while they lived.' The literal translation of the Arabic phrase rendered 'like a measure of water' is 'like a portion (a *measured* portion) of water.'

xxxII 1. *for*]  $\epsilon\phi\eta$ . The Arabic here has no allusion to water. It runs thus: 'Who are those four, those of whom Thou hast said that the Antichrist shall slay them because of their reproaching? The Saviour answered, They are Henoch, Elias, Schila and Tabitha.'

3. *glorified Him*] Lagarde has  $\kappa\alpha\gamma$ ,  $\kappa\epsilon\omicron\varsigma$ . I would omit the stop, and take  $\kappa\epsilon\omicron\varsigma$  closely with  $\kappa\alpha\gamma$ , which it emphasizes.

*stinking*] Lagarde has  $\epsilon\tau\chi\omicron\kappa\epsilon$ , but the MS has, as it seems,  $\epsilon\tau\chi\omicron\kappa\epsilon$ .

*Hapip*] This must be the name of the scribe. The copy of this MS which is in the Propaganda (*Cod. Borg. Boh.* xxv) has according to Zoega (p. 33)  $\zeta\eta\eta\alpha$  for  $\zeta\alpha\eta\eta\eta$ .

*seven hundred and eighty three*] i.e. 1065 A.D.

## SAHIDIC FRAGMENTS OF THE DEATH OF JOSEPH.

### FRAGMENT I.

v 2. *the places of building*] Cf. Prot. XIII 1  $\kappa\alpha\iota$   $\iota\delta\omicron\upsilon$   $\eta\lambda\theta\epsilon\upsilon$   $\iota\omega\sigma\eta\phi$   $\alpha\pi\omicron$   $\tau\omega\upsilon$   $\omicron\iota\kappa\omicron\delta\omicron\mu\omega\upsilon$   $\alpha\upsilon\tau\omicron\upsilon$  (D om.  $\alpha\upsilon\tau\omicron\upsilon$ ),  $\kappa\alpha\iota$   $\epsilon\iota\sigma\epsilon\lambda\theta\omega\upsilon$   $\epsilon\upsilon$   $\tau\phi$   $\omicron\iota\kappa\omicron$   $\alpha\upsilon\tau\omicron\upsilon$  (AEH om.  $\epsilon\iota\sigma$ .  $\epsilon$ .  $\tau$ .  $\omicron\iota\kappa$ .  $\alpha\upsilon\tau\omicron\upsilon$ )  $\epsilon\upsilon\pi\epsilon\upsilon$   $\alpha\upsilon\tau\eta\eta$   $\delta\gamma\kappa\omega\mu\epsilon\eta\eta$ .

vII 2. *And*]  $\alpha\epsilon$ . The Sah. Version in Lc II 4 has  $\zeta\omega\omega\gamma$  (*ap. Amélineau*. See also Rossi, *Pap. Cop.* vol. II fasc. I p. 27), whilst the

Bohairic has **ⲁⲉ** followed by **ⲡⲕⲉ** (cf. Greek *δε και*). Here the Sahidic has **ⲁⲉ** and in the corresponding Bohairic we find **ⲉⲱⲉ**.

*enrolled*] Cf. Rossi, *Pap. Cop.* vol. II fasc. I p. 27 **ⲁⲩⲉⲛ ⲧⲁⲡⲟⲩⲣⲁⲫⲏ ⲙⲡ ⲡⲉⲧⲟⲧⲁⲡⲟⲩⲣⲁⲫⲏ ⲙⲙⲟⲟⲩ** ('they found the enrolment and those who enrolled them').

3. *inn*] The Sahidic word found here is that used in Lc II 7. Cf. p. 21 v. 30, where see note.

## FRAGMENT II.

XIV 4. *other nine*] The MS is badly torn, and these letters are entirely lost. I have supplied the words from the other Sahidic MS (see p. 152). We might however supply **ⲉⲙⲉ ⲫⲓⲧⲉ** ('forty nine'). Such an emendation would give a better sense. For as our Lord was 18 years old (v. 6) when Joseph was 111, and He was born four years after the death of Joseph's wife; the reading 'other nine' must be corrupt. Cf. corresponding Bohairic.

## FRAGMENT III.

XIV 1. *lay down*] I have not met with another instance of the intransitive use of **ⲭⲧⲟ**.

3. *father*] This word is in the margin, but may have been written by the first hand (**ⲡⲉⲓⲱⲧ** in mg. **ⲧ** parv. sup. ras.).

4. *forty years*] **ⲉⲙⲉ ⲡⲣⲟⲙⲡⲉ**. Three(?) letters are erased in the MS between **ⲙ** 2° and **ⲡ**.

6. *the fifteenth year*] Lagarde emends the text, reading **ⲡⲧⲁⲥ ⲁ** for **ⲡⲧⲁ**. Translate in that case 'her fifteenth year.' I prefer the MS reading.

*cave*] The description which follows is more suitably applied to a mystery (cf. Boh. and the other Sah. MS) than to a cave; which may be a later interpolation in this place. The common tradition of the birth in a cave appears in another form in Lord Crawford's Sah. MS 36, quoted in note on *Sah. Frag. Life Virg.* II B v. 23. It is found in Justin Martyr (*Dial. c. Tryph.* 78 13) and elsewhere.

xv 1. *according to the command of My Father*] These words are connected by Lagarde with the verse which follows.

3. *The silver was changed*] Lagarde thinks that something has fallen out before these words. The root rendered 'changed' is often used of the translation of good men (e.g. Sap IV 10; Sir XLIV 15; He XI 5); and it is found in Jn XIII 1, where *ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου* is rendered **ⲕⲉⲕⲁⲥ ⲉⲑⲉⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ ⲉⲙ ⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲡⲉⲕⲁⲱⲕ**.

This is its meaning in the next verse, where I have translated it 'departed'. For the sense of 'change' cf. Ming. p. 315 'So that their nature should change (πωωνε) and cease being man's, and become gold.' For the metaphor here and in the corresponding Bohairic cf. Eccl. xii 6 *μπατεϣῃς περὶ περὶ μῦθαι αὐτοῦ περὶ περὶ πῶς περὶ* 'Or ever the likeness of the silver be altered, and the beauty of the gold perish.'

4. *the other world*] *πρελιων*. Cf. Z p. 284 l. 20.

xvi 4. *that I might grow up*] *ψαπτερει επτε*. A difficult expression. Perhaps *τε* is the same root as that found in Jn ix 21 (*ap. Ming. p. 32*), where *αϣρε* = *ήλικίαν έχει* (translated *αϣρηος* in v. 23).

7. *the words of swearing*] Zoega (*Cat. p. 491 note 43*) translates the expression 'nugae,' 'scurrilia,' and says that it is used in *Cod. Borg. Sah.* cc in contrast to *πῶς περὶ*. Stern has 'und allerlei ränkevolle Worte.' I have suggested the meaning 'swearing,' as *ωμε* is used for *ὀρκωμοσία* in the Fayyum Version in He vii 28 (see Z p. 160). The Bohairic translator may either have misunderstood, or thought it desirable to weaken the expression.

8. *which are not mine*] There is no need to correct the MS *πποτι*, as in Lagarde's edition. In the next verse *ππετε* is omitted before *πποτι*; see a similar construction in I Ti v 22.

14. *upon*] The MS has *ϣιτμ*. Perhaps we should read *ϣιζμ*. Peyron (*Lex. p. 337*) gives 'super' as one of the meanings of *ϣιτπ*, but his example is not convincing.

15. *mediator*] Cf. Z p. 400 l. 21 f *ιϥ πμεσιτς πταστῳανσιϥ* ('Jesus the mediator of my conscience').

xvii 2. *He returned answer*] *ταϣε οτωϣῃ* would naturally mean 'to make much reply.' But *ταϣε* may be used in a weakened sense, as in *ταϣεοειϣ* ('to preach').

7. *Did not I trouble myself, O my Lord?*] The same verb (*πεπειερκαζε*) is used here as in v. 4. If the text is not corrupt, it must probably be translated as a question. Stern translates in v. 4 'Ich war ängstlich' and here 'Ich war nicht kleinlich.' The Bohairic has omitted the clause here.

9. *I will not*] *πτεπαπιστετε* is used for the common *πῆπαπιστετε*, and should be written as one word.

*lamb*] MS form *τερεϣαις* = *τερεϣαις*.

10. *foot*] Cf. Ev. Th. Gr. A c. x 2. Cf. this verse in the corresponding Bohairic, where see note.

11. *relations*] Lit. 'men.' Cf. Z p. 294 l. 18 f., where *πεϣρωμε τῃροτ* means 'all those belonging to him.'

12. *Thee*] Read *ερος* for the MS *ερος*.

*laid hold of him*] *ταροϣ* (τ written—by first hand?—over an ϣ which has been erased). A possible emendation of the text is *ταρροϣ* ('restored him to life'). *αν* might have been written *α* at the end of

a line, and hence the reading  $\tau\alpha\rho\sigma\zeta$ . If this be so, the mistake must have originated in Sahidic.

13. *But*] The MS has  $\pi\epsilon$  not  $\pi\epsilon$ , as in Lagarde's edition.

*I requested Thee*]  $\pi\sigma\tau$  here = 'request.' Cf. use of Boh.  $\sigma\pi\sigma\tau$ .

14. *surely I...because*] The literal translation is 'since (or else  $\epsilon\pi\epsilon\iota$ ) I will warn thee, because (or will tell thee that).' The passage is probably corrupt. For  $\epsilon\pi\epsilon\iota$   $\dagger\pi\alpha\tau\alpha\mu\sigma\kappa$   $\pi\epsilon$  read either (1)  $\pi\epsilon\iota\pi\alpha\tau\alpha\mu\sigma\kappa$   $\pi\epsilon$  'I would have warned thee, because (or would have told thee that)'; or (2)  $\pi\epsilon\iota\pi\alpha\mu\sigma\sigma\tau\kappa$   $\pi\epsilon$  'I would have killed thee, because.' The Boh. translator has put  $\mu\mu\sigma\kappa$  for  $\epsilon\pi\epsilon\iota$ , and taken  $\tau\alpha\mu\sigma$  in the sense of 'tell,' and then changed the end of the sentence.

XVIII 1. *saw him already caught in (?)*] For the construction of the sentence see Jn XIX 33.  $\epsilon\gamma\chi\iota$   $\rho\epsilon\pi$  is difficult. If the text is correct,  $\chi\iota$  must be used passively in the sense of  $\chi\eta\tau$ . See Z p. 473 l. 5 f  $\rho\epsilon\pi\rho\alpha\lambda\alpha\tau\epsilon$   $\epsilon\tau\chi\eta\tau$   $\rho\eta\eta\tau\kappa$ .

XIX 1. *in him*] Two (?) letters have been erased before  $\rho\eta\eta\tau\zeta$  ('in him'). Perhaps the original reading was  $\epsilon\tau\eta\rho\eta\tau\zeta$  ('which was in him').

3. *to*]  $\rho\alpha$ . The root meaning of  $\rho\alpha$  in Sahidic is 'under.' In Bohairic it is commonly used of direction towards.

6. *for*]  $\pi\epsilon\kappa\alpha\varsigma$ . The passage is difficult. I have taken  $\pi\epsilon\kappa\alpha\varsigma$  in the sense of  $\pi\epsilon$ . Stern translates, 'deun wenn der Tod kommt, so zögert er nicht.'

*go before*] The scribe originally wrote 'follow him' ( $\sigma\tau\eta\rho$   $\pi\omega\gamma$ ). This writing has been almost erased, and the word 'go' ( $\mu\sigma\sigma\tau\zeta$ ) has been written instead, perhaps by the same hand.

XX 2. *on*]  $\epsilon\delta\sigma\lambda\rho\mu$ . The  $\epsilon\delta\sigma\lambda$  goes with the verb, and  $\rho\mu$  with the noun. I prefer to write  $\epsilon\delta\sigma\lambda$   $\rho\mu$ .

3. *feet*]  $\sigma\sigma\tau=\sigma\sigma\pi$ . Cf. Z p. 46 l. 9, where  $\rho\sigma\tau$  probably =  $\rho\sigma\pi$ .

4. *I moved My head*]  $\alpha\iota\kappa\iota\mu$   $\epsilon\tau\alpha\alpha\pi\epsilon$ . Here the movement is a signal to the children to approach. Cf. the end of the papyrus fragment of Evodius' sermon now preserved at Turin, where the preacher explains why our Lord bowed His head ( $\epsilon\tau'\epsilon\sigma\tau$   $\sigma\tau$   $\alpha\gamma\pi\iota\kappa\epsilon$   $\pi\tau\epsilon\epsilon\gamma\alpha\pi\epsilon$ ) on the cross. 'Moreover when the elements ( $\sigma\tau\sigma\chi\iota\sigma\iota\sigma$ ) revered their Maker ( $\alpha\eta\mu\iota\sigma\tau\epsilon\pi\tau\sigma$ ), even Christ, and Death feared to approach Him; straightway the Lord moved His head ( $\kappa\iota\mu$   $\pi\tau\epsilon\gamma\alpha\pi\epsilon$ ), saying, Come, be not afraid, it is I that command thee' (Rossi, *Pap. Cop.* vol. II fasc. IV p. 38 f.).

7. *remove*] Lagarde has wrongly divided the words. Read  $\pi\epsilon\tau\pi\alpha\sigma\eta\epsilon\pi\epsilon$   $\pi\epsilon\pi\epsilon\iota\omega\tau$   $\epsilon\rho\sigma\kappa$ . For the construction see Z p. 284 l. 25  $\pi\epsilon\psi\omega\sigma\sigma\sigma\tau$   $\epsilon\pi\epsilon\gamma\sigma\tau\alpha\sigma\tau\eta\rho\sigma$ .

XXI 2. *a sinful one*] The Bohairic translator has taken  $\pi$  of  $\pi\rho\epsilon\gamma\rho\eta\sigma\kappa\epsilon$  as the definite article.

4. *wished to go forth*]  $\sigma\tau\omega\mu\upsilon$  is here used as  $\sigma\tau\epsilon\mu\upsilon$  in He xii 17. Cf. Z p. 335 ll. 1, 2  $\kappa\sigma\sigma\tau\omega\mu\upsilon$   $\alpha\pi$   $\epsilon\iota$   $\epsilon\lambda\theta\epsilon\lambda$ .

*and found not a place*]  $\mu\pi\epsilon\sigma\chi\epsilon$   $\mu\alpha$ . Either an  $\epsilon$  has been elided, or the original meaning of  $\chi\epsilon$  is lost sight of, and the preposition has been omitted.

5. *I arose straightway*] The MS has  $\alpha\iota\tau\omega\sigma\theta\eta$   $\tau\epsilon\tau\eta\kappa\sigma\tau$  (sic).

8. *and that*] Divide the words thus,  $\alpha\tau\omega$   $\chi\epsilon$   $\mu\pi\tau\alpha\tau$ .

xxii 1. *all the Root of goodness*] See p. 169 v. 10; p. 173 v. 38.

Cf. Zahn, *Acta Joannis* p. 243 ἡ ρίζα τῆς ἀθανασίας.

*the Eye...the Ear*] Or 'this Eye...this Ear'; as in c. xvii v. 3.  $\pi\epsilon\iota$  or  $\pi\iota$  are often used in Sahidic in a weak sense, and practically are equivalent to our definite article.

*Cherubim*] For this use cf. Ge iii 24, where the singular  $\pi\epsilon\chi\epsilon\rho\sigma\theta\acute{\alpha}\mu$  (Sah.) and  $\pi\upsilon\chi\epsilon\rho\sigma\theta\acute{\alpha}\mu$  (Boh.)=חַרְבִּי (τὰ χερουβίν). Cf. also Ex xxv 19 (Boh.)  $\sigma\tau\chi\epsilon\rho\sigma\theta\acute{\alpha}\mu$ , and Ez xxviii 14, 16 (Sah. and Boh.). See also p. 67, where 'Cherubim' occurs twice, in the first case with the plural, in the second with the singular article.

*Michael...and Gabriel*] The duty of Michael and Gabriel is to watch the soul of Joseph and to place it in a napkin. Abaddon actually takes it away. In the Testament of Abraham (Recension A) Michael is first sent to take the soul; and later on Death appears. Abraham kisses Death's hand, and his soul cleaves to it, and he dies. Then Michael and a multitude of angels appear, καὶ εὐθέως παρέστη Μιχαὴλ ὁ ἀρχάγγελος μετὰ πλήθους ἀγγέλων, καὶ ἤραν τὴν τιμίαν αὐτοῦ ψυχὴν ἐν ταῖς χερσὶν αὐτῶν ἐν συνδόνι θεοῦφαντῶ (James' *Test. Abr.* pp. 85, 103). Zoega in his Catalogue (p. 334f.) gives in Sahidic an account of a certain monk who once wished 'to see the soul of a righteous man, and of a sinner coming forth from the body.' God would not disappoint him in his wish. The monk first saw the soul of a man esteemed righteous in this world coming forth from his body in torments. 'After these things the brother went into the city; and found a stranger ( $\sigma\tau\omega\mu\epsilon$   $\pi\upsilon\mu\mu\sigma$ ) lying sick, no man watching him: and the brother sat by him for a day. Straightway, when he was about to fall on sleep (reading  $\epsilon\varphi\eta\lambda\kappa\sigma\tau\kappa$   $\mu\mu\sigma$ ), the brother saw Michael and Gabriel some, wishing to take his soul. The one sat on his right hand, and the other on his left. They kept beseeching the soul to come forth from the body. But it would not come forth. Michael said to Gabriel, Bring this soul forth; and let us go. Gabriel said to him, God said, Do not trouble it, to bring it forth violently ( $\kappa\sigma\sigma\sigma\tau$ ): now therefore I cannot bring it forth forcibly ( $\kappa\chi\eta\alpha\sigma$ ). Michael cried out, saying, God, what wilt Thou do to this soul? It will not come forth. And a voice came unto him, Behold I will send David with ( $\mu\pi$ ) his harp and ( $\mu\pi$ ) all the singers of Jerusalem, that it may hear their beautiful voice (or sound), and come forth (reading  $\kappa\pi\epsilon\iota$   $\epsilon\lambda\theta\epsilon\lambda$ ). And straightway they all came down, and surrounded it, and sang to ( $\alpha\tau\sigma\tau\mu\mu\kappa\epsilon\tau\epsilon$   $\epsilon$ ) the

soul; and it came forth, and sat (αϛϛμοοϛ) in the hand of Michael; and they took it up with joy.' In the Pistis Sophia (p. 138 l. 4f.) we read of Gabriel and Michael being commanded to take Pistis Sophia on their hands. See Schmidt, *Gnost. Schrift.* p. 430.

*the aeons*] Cf. *PS* p. 12 l. 3, where Gabriel is called 'the angel of the aeons' (παγγελοϛ πτε πασιων).

*of light*] εποτοειν probably = μποτοειν. Cf. *Various Sah. Frag.* III v. 18 'the eyes of (e) Lazarus.' Stern translates 'für das Licht,' adding, 'vielleicht μποτοειν "des Lichts" zu lesen.'

*the powers*] The MS has πτωμιοϛ ('the executioners'). I have read πτωπμιοϛ. Stern also emends, and reads επτωπμιοϛ. But π (en) can be written for εν. Cf. *Z* p. 553 l. 18 ατπιτ μιπτε (where μ (em) = εμ). I am not sure whether any emendation of the MS is necessary.

*cease*] The MS reading στω makes good sense. Lagarde's emendation (ατω) must be rejected.

3. *craving after*] The phrase αϛϛϛε εγραι πϛα is here used to express eager desire. The nearest parallels which I have found are in the Bohairic of Deut xxviii 32; Lc xix 48, where αϛϛι and εϛϛι are used with πϛα. See also Ge xlv 30 (Boh.).

*the lusts*] Zoega (*Cat.* p. 291 not. 29) regards λοοτε as another form of λοθε, which he connects with the root λαθ found in λαθϛριμε ('lusting after a woman'), and translates the phrase (*Cat.* p. 639 not. 6) 'concupiscentiae oculorum suorum.' He has been rightly followed by Peyron (*Lex.* p. 78) and Tattam (*Lex.* p. 185). Stern however renders it 'Wimpern.'

*when he comes to die*] Cf. *Z* p. 326 l. 1 πτερεγει εϛπαμοτ.

4. *of goodly memory*] Lit. 'him of the (or this) good remembrance.' Cf. *Z* p. 605 l. 18 f. πα πειρπμεετε πετσελϛϛ, which Zoega translates 'piaae memoriae.'

xxiii 2. *stood by*] ατρεπατοτ εκμ. Zoega and Stern are probably right in emending ατρεπατοτ into αταρεπατοτ. Stern translates 'standen über.' But εκμ may mean 'by.' Cf. Ac xvi 13, where εκμ πεερεο = παρὰ τὸν ποταμόν.

3. *numbness (?)*] ρελριλε may be connected with the Boh. ρελι ('fear'). Zoega (*Cat.* p. 548 not. 1) renders it 'angor,' Stern 'die Starrheit.'

4. *affliction*] ραϛ. Kabis rightly connects this with the root ροϛρεϛ (see A. Z. 1876 p. 81).

5. *fear did not suffer him to enter*] Cf. p. 140 v. 8. See James, *Test. Abr.* (Recension A) p. 96 l. 20 ff. ακούσας δὲ ὁ θάνατος ἔφριξεν καὶ ἐτρόμαξεν δειλία πολλῇ συνεχόμενος, καὶ ἐλθὼν μετὰ φόβου πολλοῦ ἔστη ἔμπροσθεν τοῦ ἀοράτου πατρὸς, φρίττων στένων καὶ τρέμων, ἀπεκδεχόμενος τὴν κέλευσιν τοῦ δεσπότου. Cf. also Rossi, *Pap. Cop.* vol. II fasc. iv p. 39 (the passage is quoted in note on c. xx 4 of this fragment).

8. *the plot*] The MS has  $\pi\epsilon\iota\theta\sigma\tau\lambda\eta$ . I have read with Lagarde  $\tau\epsilon\pi\epsilon\iota\theta\sigma\tau\lambda\eta$ . Zoega suggests  $\pi\epsilon\pi\epsilon\iota\theta\sigma\tau\lambda\eta$ .

9 *on its course*]  $\varrho\eta\ \tau\epsilon\varrho\theta\alpha\varsigma\iota\varsigma$ . A similar phrase is found in the Pistis Sophia (p. 4 l. 19 f.): 'When the sun had come forth on its course ( $\theta\alpha\varsigma\iota\varsigma$ ).' The passage in which it occurs is discussed by Usener, *Das Weihnachtsfest* I p. 20 f.

xxiv 1 *weeping for him*] For the construction cf. Z p. 231 l. 34.

## VARIOUS SAHIDIC FRAGMENTS.

### FRAGMENT I.

This Fragment is part of a sermon, the main theme of which was probably the life of John the Baptist. I have seen two other fragments in the British Museum, one of which certainly belongs to the same MS; but I have selected this leaf for publication as it contains the most interesting apocryphal matter.

The life of John the Baptist and the visit of the Magi were not uncommon themes for Coptic sermons. There are fragments of a long discourse on the former among the Turin papyri (Rossi, *Pap. Cop.* vol. I fasc. III pp. 53—82); and the latter is naturally discussed in sermons on the Nativity (see e.g. Rossi, *Pap. Cop.* vol. II fasc. I p. 28 ff.; fasc. II p. 71), and an allusion is made to it in the Coptic Acta Pilati (Rossi, *Pap. Cop.* vol. I fasc. I p. 32). In Z p. 596 f. there is a discussion as to whether the Magi found mercy with God, in spite of the fact that they were not baptized. The belief is expressed that they did find mercy. Lord Crawford's Sahidic MS 36 contains an account of the Magi and of Zacharias, which follows two pages after the story of the Birth of our Lord (which I have already quoted in my note on *Sah. Frag. Life Virg.* II B 23), and which should be compared throughout with the account in the Protevangelium (c. xxi ff.). As it is of considerable interest, I quote it at length. 'It was His star that the Magi saw in the east ( $\varrho\eta\ \mu\mu\alpha\ \pi\eta\gamma\alpha$ ), and left their magic arts ( $\pi\pi\epsilon\tau\mu\alpha\tau\iota\varsigma$ ), which their fathers served (*lit.* serve). And seeking in the host of heaven, they knew that the star which appeared was (*lit.* is) that of which Balaam the diviner ( $\mu\alpha\pi\tau\iota\varsigma$ ) prophesied ( $\pi\rho\phi\eta\tau\epsilon\tau\epsilon$ ). They hastened and brought their gifts to ( $\mu$ ) the Son of God. They came as (*lit.* being) Magi; they renounced the service ( $\varrho\rho\alpha\upsilon\sigma\epsilon$ ) of the demons ( $\delta\alpha\iota\mu\omega\eta$ ); they worshipped the Son of God. The angel of the Lord

appeared to them, and warned them that they should go another way, which he showed them. They came as (*lit.* being) Magi; they went as (*lit.* being) confessors (ϣομολογητης). And when the Magi went, according to that which is written, they did not return unto Herod. Fear took *hold* of him; and Herod thought concerning John the son of Zacharias the priest, that it was (*lit.* is) for his sake that the Magi came. He sent to the temple unto Zacharias the priest, thinking that perchance he would find the little child John; and he found him not. Those who were sent by Herod after the little child asked him, Where is thy son? Zacharias told them, *saying*, His mother has taken him, and has fled into the wilderness, and has hidden him. Herod was angry and sent murderers; and they murdered Zacharias whilst he was in prayer to God (εϣϣοον ϣμ πεϣληλ μνηοϣτε). And his body was taken, and hidden in the night; and no man saw his blood [contrast Prot. xxiv 3]. Herod also, through the anger which he had (*lit.* which *was* with him), sent to all the borders of Bethlehem and round about it; and they snatched away the young children (ϣιρεϣημ) from two years old *and* under; and they brought them unto Herod, and he commanded to slay them before him. And John also was hidden; and Herod found him not, that he might put him to death with the little children whom he slew. And the bodies also of the young children, and the body of Zacharias the priest were hidden.' Mr F. C. Burkitt has also called my attention to a remarkable Sahidic fragment published by M. Bouriant (*Mém. Miss. Arch. Franç. au Caire* tome I p. 402), in which the Magi are mentioned. The fragment is very short, and is, says M. Bouriant, 'composé de deux feuilles simples provenant d'un manuscrit très petit, et très mutilées.' I have attempted a translation, giving in square brackets words entirely omitted in the MS. In the second line of the first leaf I have read ϣωϣ for ϣωϣ, and in the first line of the second leaf ϣc for ϣo. As I have not seen the MS, and do not know the size of the gaps in it, my translation is very uncertain. (*First leaf, recto* ?) '...Bethlehem...in the way...and it came and stood above the inn...I say unto you my...my brethren...went to Bethlehem first (?); others went...to Herod, *saying*, [Magi have] come from the east...gifts, and have given them to a new king...(verso ?)...Jesus Christ; but...we first [saw] that star...and...was first...of the power of Christ...the star left Bethlehem, [and came] and stood above...the power of Christ blinded...Herod and his mind, that he might not seek after anything... (*Second leaf* ?) he came into the temple of the Lord, and found the young child Jesus and Mary His mother and the old man Joseph, the righteous man. And Simeon received Him into his arms, and worshipped Him, and blessed Him, and gave [Him to] His mother, saying, Behold this *child* is set for [the falling and] rising of many [of] Israel; and every one...And thou (?) also, a...thy soul; [that the thoughts of many] hearts may



be revealed...child...they returned from (?)...Jerusalem, and were hidden in the house of Misael, until the day that the Magi went to Bethlehem. And Herod was troubled, and was at a loss concerning the Magi and the words which they spake concerning Jesus. And he said to them, If ye were not told (?) where...Christ...[was] born, then tell [me], that I may not...Him, that (?) Thou...art the king who...king, as...the earth...The king grew (?) ...Lord, they...all the earth.' If the phrase 'the power of Christ,' which occurs in this Fragment, be used of the star, we may compare Rossi, *Pap. Cop.* vol. II fasc. I p. 30, where the star is said not to be a star 'like all the stars,' but 'a power of the height, which took the likeness of a star.'

8. *was pleasing*] The same phrase occurs in *Sah. Frag. Life Virg.* II A v. 7, where see note.

10. *rose in the east*] Cf. Nu XXIV 17 ἀνατελεῖ ἄστρον (οὐκ οὐρανὸν παύει). Balaam's prophecy of a star is alluded to in connection with the visit of the magi in Rossi, *Pap. Cop.* vol. II fasc. I p. 29.

11. *a great star*] Cf. Prot. xxi 2; Ps-Mt xiii 7.  
*figure*] *τῆνος*. The same word is used on p. 184 l. 16 of a 'figure' of the cross coming forth from the tomb of Jesus (trans. p. 185 v. 43). The statement that the star was in the form of a wheel, its figure being like a cross, with letters on it, is not found elsewhere.

15. *But some one will say*] The answer to the objector is lost. Evodius, in his sermon published by Prof. Rossi, deals with this not unnatural difficulty. He thinks that the man who adds adornments (ἡνεκασμῆς) to the Gospel is worthy of praise and blessing. 'Many things the Gospels have passed by (παροτελεῖσθαι), and have not written; and the ordinances (θεσμός) of the Church commend (στηρίζει) them.' He then proceeds to show the value of these additions (Rossi, *Pap. Cop.* vol. II fasc. IV p. 11).

## FRAGMENT II.

The Miracle of turning water into wine is here recorded by one who purports to have been an eye-witness, and to have helped to fill the water-pots with water. He may have been Evodius. There is no other extant apocryphal account which resembles it. Unfortunately the MS is torn at the top, and I have reason to believe (see note on *v.* 13) that some lines are lost at the beginning of each column. I cannot therefore say how many words must be supplied between *vv.* 4 and 5, between the words 'my God' and 'good' in *v.* 9, or between *vv.* 13 and 14; for in each of these cases a fresh column begins.

12. *Woman, what wilt thou with Me?* This is the translation of *τί μοι καὶ σὺ, γύναι;* in the Sah. version of Jn II 4 as given by Dr Oscar von Lemm in his *Bruchstücke der Sahidischen Bibelübersetzung* p. 19.

13. *spake unto those who served*] The word **ἄπορ** ('I') follows in the MS. This word cannot be part of the Virgin's speech, because there is no **ⲕⲉ** (= ⲉⲣⲓ) to introduce it. It must therefore be part of a parenthesis; and the speech of the Virgin must follow later. I would suggest the following emendation **ἄπορ ⲟⲩⲉⲃⲟⲗ ⲡⲣⲏⲧⲟⲩ ἄπορ | ⲉⲥⲱⲙⲙⲟⲥ ⲕⲉ ⲡⲉⲧⲉⲣⲛⲁⲫⲟⲟⲩ ⲡⲏⲧⲏ Ἀⲣⲓⲩ**. The translation will then run: 'spake unto those that served (I being one of them), saying, That which He shall say unto you, do it.' If this suggestion be correct, some three lines are lost at the head of this—and therefore probably at the head of each—column.

### FRAGMENT III.

1. *the Lord*] For **ⲉⲕⲟⲩⲥ** we must probably read **ⲉⲡⲱⲩⲥ**.

*at the table of His kingdom*] Cf. p. 176 v. 5. In the Pistis Sophia Mary Magdalene, after listening to one of the mystical sayings of Jesus, 'came forward and said, Lord, concerning this Thou didst speak to us aforetime in a parable,' and the 'parable' that she quotes is Lc xxii 28—30 (*PS* p. 89 l. 10 ff.).

*For*] **ⲉⲃⲟⲗ ⲡⲁⲣ ⲕⲉ**. Cf. *PS* p. 148 l. 13.

3. *chose*] The MS has **ⲁⲩⲥⲱⲡⲏ** and not, as Guidi, **ⲁⲩⲥⲱⲡⲓ**. It resembles forms found in the Fayyum Version. Cf. e.g. 1 Thess i 4 (*ap. Zoega, Cat.* p. 167).

*behold*] **ⲉⲓⲥ**. The word **ⲓⲥ** (= Sah. **ⲉⲓⲥ**) is found in the Bohairic of Mt xv 32; Mc viii 2, where the Greek text has *ἵδθ*. It may simply have the force of the English 'now'. Cf. p. 130 v. 2, where see note.

5. *the matter will see to it*] For this use of **ⲡⲱⲩⲩⲉ** see Mt xxvii 4, 24.

6. *has saved*] See note on the words 'that which befalls' in v. 19. *from*] For the construction cf. Ps vii 1.

*but it is the dispensation which...for*] The MS has **ⲁⲗⲗⲁ ⲧⲟⲩⲱⲥ ⲡⲟⲙⲓⲁ ⲧⲉ ⲉⲧⲉ...ⲡⲁⲧ ⲉⲣⲣⲁⲓ ⲉ**.

7. *the multitudes*] The MS has **ⲡⲡⲉⲙⲙⲏⲩⲩⲉ** and not, as Guidi, **ⲡⲡⲉⲙⲏⲩⲩⲉ**.

*received of*] Lit. 'received in.' If the MS reading be retained, **ⲉⲡⲉ** (for the form cf. v. 12) may be taken to mean 'of' or 'from'. Perhaps we should read **ⲕⲓ ⲡⲡⲟⲩⲉⲓⲕ** ('received the loaves') or **ⲕⲓ ⲡⲣⲉⲡⲟⲩⲉⲓⲕ** ('received loaves').

8. *his loaves*] Guidi reads **ⲡⲧⲁⲩⲓ**; but I am convinced that there is no final **ⲓ**, but only a dark stroke which is seen through the vellum from the opposite side of the leaf. I have therefore read **ⲡⲧⲁⲩ**.

*these multitudes*] There is space for two letters between the first **ⲉ** and the **ⲙ** of this word. I therefore read **ⲡⲡⲉⲓⲙⲏⲩⲩⲉ**, and not,

as Guidi, **пне[г]мннше**. For the form **мннше** we may compare the MS reading in *v. 7*.

*Dost Thou wish...*] The MS, as far as I can read it, has **Рот . . . ртаг'аот . . . арен'ф'п'аг'т . . . . . шн . . . . .**  
**от'аг' . . . . . г'а'х . . . . . нш' . . . . .** **П'х . . . . . а . . . . .**  
**ге . . . . .** |

9. *bag*] The MS has **κλωστωμωп** (not, as Guidi, **-мон**).

9 f. *A mystery...goodness*] The MS, as far as I can read it, has **Отмтс. нрион г . . . . . іω . а . . . . . егн' . . . . .** **еппощ**  
**[' . . . ] сарз [а . . . . . ] епнот . . . . . отероот [' . . . . ] ммос**  
**. . . . . іот . . . . . тпнот [' . . . . ] нрснт | ментагасос**. The latter part I have emended thus: **птетпнот асмос ероот егхω ммос**  
**хе пaeиот пaeиот тпноте тпс птментагасос**. Possibly we should read in *v. 9* **птасарз** (translate 'the breaking of My flesh').

12. *giving of thanks to*] Guidi has omitted after **рем пшпнрмот** the words **мпецсїот отсон рем пшпнрмот**; but they are found in the MS. Possibly they are due to a mistake of the scribe, and we should omit the clause 'now in the giving of thanks to His Father.' The construction with **м** is remarkable. 'To give thanks to' is usually **шпнрмот птн** (**птоот**): cf. e.g. *Lc xviii. 11*; *Jn xi 41*; *I Co i 4*.

13. *Thou hast shewn...unto us*] **анаат пмап**. Cf. *2 Sa ix 3* **†паєре пмаг потпа пужсω мет' аїтот' ελεος**.

14. *and they speak (?)*] **псеш'а'хе**. Lit. 'so that they (i.e. the dead men?) speak.' There is room in the MS for one letter between **ш** and **х**, but the letter is gone.

15. *ask Me and thy brethren*] The word for 'and' is **мен**. This word also = 'with.' I am not sure whether the phrase could be rendered 'ask Me with thy brethren' (i.e. 'do thou with thy brethren ask Me'). See note on the phrase 'and my brother Lazarus' in *v. 26*.

*hardly (?)*] The word thus rendered is **μωτισ** (**μόγис**).

*Didst thou?* **ешхе** is probably interrogative. Cf. the use of **ешωп** in *The Death of Joseph xx 6* (Boh.). See also Stern, *Kop. Gram.* § 523.

*I have told you already*] The MS has **εгхω**, and not, as Guidi, **εхω**.

16. *rather than they*] Lit. 'rather than it, even they.' For the construction see Ming. p. 159 **ατπαραγїот ппсτωма епкωгт εгоге ерос етретарна мпнотте ппсїотте**.

17. *sisters*] **сннт**. Cf. *Z p. 91 l. 17 f.*, where **сннот** = 'sisters.'

*the fourth day*] Cf. *Jn xi 39* (Boh.) **пегд гар не фотт** 'For to-day is his four' (*retapraios γάρ εστιν*). There the Sahidic Version has 'for it is his four'; whilst in *Jn xi 17* the literal translation of the Sahidic is: 'So when Jesus came, He found him, it being his four, being in the tomb.'

18 ff. The statements as to the probable state of Lazarus' body

are grounded on the words of Martha, 'Lord, by this time he stinketh' (Jn xi 39). When Lazarus actually is raised, we might have expected a realistic description of his appearance. But there is none. In simple and almost Biblical language we read that he came forth dressed as a corpse (v. 40). Indeed we have been already prepared to find him unlike others who have been dead for any length of time (v. 33). The whole account should be compared with that given in the Anaphora of Pilate: νεκρόν τινα Λάζαρον τετραήμερον ἐκ νεκρῶν ἀνέστησεν, λόγῳ μόνῳ κεύσας ἐγερθῆναι τὸν τεθνεῶτα, διεφθαρμένον ἤδη ἔχοντα τὸ σῶμα ὑπὸ τῶν ἰλκογενήτων σκωλήκων· καὶ τὸ θυσώδες ἐκείνο σῶμα τὸ κείμενον ἐν τῷ τάφῳ ἐκέλευσεν τρέχειν, καὶ ὡς ἐκ παστοῦ νυμφίος οὕτως ἐκ τοῦ τάφου ἐξῆλθεν εὐωδίας πλείστης πεπληρωμένος (*Anaph. Pil.* B 1, Tisch. p. 444).

18. *of Lazarus*] ελαζαρος. Cf. *The Death of Joseph* xxii 1 (Sah.) 'the asons of (e) light' (where see note).

*hollowed out*] Cf. Prov xxiv 52 ερε παθοοκε ψκψωκε εθολ ρπ πεα.

*sending forth*] The text is difficult and perhaps corrupt. As it stands, it seems to mean either (1) 'and they have let go (or released) the light': κε εθολ is found in the Fayyum Version in the sense of κα εθολ; or (2) 'and they have put forth': κε must then be taken in the sense of κε.

19. *wasted away*] See Zech xiv 12 (Peyron, *Lex.* p. 154).

*by reason of corrupt matter*] Reading ετ'θε' †αιθε. Here ιαιθε = ειαθε, which is found in Job ii 8; vii 5 for the Greek ιχώρ. Cf. *The Death of Joseph* (Boh.) xxvi 1 †ιαθι ('corruption').

*and that I may make it speak*] There is room in the MS for one letter between α and π. I am not sure that this must be ϣ, as Guidi suggests. I have therefore read τατ'ρεψαχε.

*that which befalls*] The perfect tense is used four times in this Fragment, where we might in English use a future: here and in v. 6 'that hast saved,' and twice in v. 33.

20. *to-day is*] See note on the words 'the fourth day' in v. 17. The word 'to-day,' which is omitted in the Oxford MS, is found in the Boh. Version of Jn xi 39. It comes in the Oxford MS in v. 23.

The Borgian MS has πεψγτοοτ and not, as Guidi, επεψγτοοτ. It also reads in this verse πηπταμωτ not πηπταμωτ (Guidi), πταπαστασις ('of My resurrection') not πταπαστασις (Guidi), ρεμ not ρμ (Guidi). Between πταπαστασις and ω there seem to have been two letters, but the MS here is hard to decipher.

21. *coming*] The Borgian MS has here ετπατ and not, as Guidi, ετηπτ; and the Oxford MS in this verse reads επειμνηψε not επειμνηψε.

22. *bound*] The Borgian MS has ετсonαρ not ετсonε (Guidi); and ετταλα not ετταλο (Guidi).

25. *in the light*] Tischendorf gives *εν τω φωτει* as the reading of the uncial X in Jn xi 9.

26. *here*] The MS has *μπειμα* not *μπε μα*.

*for*] Read *πε* not *πεπε*.

*and my brother Lazarus*] Here *μν* is used for 'and'. It can also = 'with'. The sense would be improved if we could translate 'with my brother L.' (i.e. 'I and my brother L. know Thee from Thy youth'). See note on the phrase 'ask Me and thy brethren' in v. 15.

30. *What I do thou knowest not*] The Sahidic Version of Jn xiii 7 (*ap. Amélineau*) omits *ἀπρι* after *οἶδας*.

32. *whilst the door is shut: for*] The MS has *επε πωπε υῡοτμ ce*. If *πωπε* be right, *υῡοτμ* ('shut') must be taken transitively. But no object is expressed. *πωπε* may have come in from the immediate context. I have read *προ* for *πωπε*, and *πε* for *ce*.

33. *Hast thou taken...gone forth*] Here the perfect tenses are used practically in a future sense. Cf. note on the words 'that which befalls' in v. 19.

34. *Believest thou*] The form *τεπιςτετε* is remarkable. In Jn xi 26 the ordinary form *τεπιςτετε* is found.

35. *which have poured themselves forth*] I take *ραατε μμοοτ* in the sense of *ραατοτ*. Zoega in his note on *ραατοτ* (*Cat.* p. 646 note 26) compares the use of *ρι†* in Bohairic of the eye, which he renders 'lippire.' Peyron however (*Lex.* p. 370) gives a different signification to *ρι†*.

39. *a wheel* (?) *οτϣαλοοτ*. I have not met with *ϣαλοοτ* elsewhere. Peyron (*Lex.* p. 408) gives a word *σαλιλ* meaning a water-wheel, which also occurs in Crum's *Coptic MSS brought from the Fayyum*, p. 53. The verb *κωτε* might well be used of a wheel 'going round'. Cf. the use of *κω†* in Is xxviii 27 (Boh.).

*They that were dead*] The statement may be founded on Mt xxvii 52 f. This was amplified in the Anaphora of Pilate. See Tisch. *Evang. Apoc.* pp. 440 f., 447 f.

43. [*some*] of *those*] I have followed Guidi's emendation, and read *ροιμε* before *εχολ*, which is the first word of a new page. The scribe probably forgot that he had not written *ροιμε* on the last page.

*there being*] The MS has *επε* and not, as Guidi, *ετε*.

44. *What is*] Reading *οτ τε* instead of *οττε*.

*compared with*] *ππαρρι*. Cf. Wisd vii 9 *πποτθ τηρϣ ππαρ- ρας εφο πθε ποτϣημ πϣω* (*ὁ πᾶς χρυσὸς ἐν ὅψει αὐτῆς ὡς ψάμμος δλίγη*).

*Lazarus*] The MS has here *λαζαρε* and not, as Guidi, *λαζαρος*.

45. *the gates of death*] Cf. p. 135 v. 8.

49. *the chiefs of the Jews*] Reading *πποθ ππιστβαλ* for *πποθ πιστβαλ*. Cf. v. 53.

*did this work*] There is room for five or six letters after *pm*. I have read *p* πειρωῃ.

*on the sabbath*] The raising of Lazarus is said to have taken place on the sabbath in the Anaphora of Pilate. Cf. *Anaph. Pil.* B 5 κατεμήνου δι' οἱ Ἰουδαῖοι ἐκτελεῖν ταῦτα ἐν σαββάτῳ τὸν Ἰησοῦν (Tisch. p. 446).

[*And they came*] *that*] The MS is corrupt. I have supplied αὐτες before ἡγενατ.

50. *the king*] i.e. the emperor.

51. *Carius*] καρσιος. He is evidently the same as Quirinius (κυρηνιος) of Lc II 2.

52. *ὡ*] Or perhaps 'Him'. Cf. Lc XXIII 7. For the construction with π cf. Rossi, *Pap. Cop.* vol. I fasc. I p. 18 ἀκροστ παρ πῶς ταςριμε.

53. *thought concerning*] μεετε εροτη ε. Cf. Wisd XIV 30 κακῶς ἐφρόνησαν (μεετε) περὶ θεοῦ (εροτη ἐπνοητε).

55. *Annas and Caiaphas*] Cf. Coptic *Acta Pilati* I 1, 'Viri cognominati Annas et Caiaphas...et ceteri etiam Judaeorum, hi omnes adierunt Pilatum accusantes dominum nostrum Jesum Christum dicentes: Scimus Jesum esse filium Iosephi fabri natum ex Maria; hic porro dicit se esse filium dei et regem, violat sabbata legis patrum nostrorum, volens solvere legem nostram'; II 1 'Responderunt Judaei Pilato: Nonne diximus tibi eum esse magum? (ξε σμαγος πε)'; II 3 'Presbyteri Judaeorum responderunt dicentes: Quid dispiciemus? Primo scimus te ex fornicatione (ξη στυπορμια) genitum esse.' (See Peyron's Translation of the Sahidic in Tisch. *Evang. Apoc.* pp. 216, 224 f.) In the Anaphora of Pilate Herod and Annas and Caiaphas are mentioned among those who delivered Jesus to Pilate (*Anaph. Pil.* A 6, Tisch. p. 439).

*Tiberius*] The MS has 'Tiberias'. In the Coptic *Acta Pilati* we have the form τεβελσιος (see Peyron's translation in Tisch. *Evang. Apoc.* p. 213; Rossi, *Pap. Cop.* vol. I fasc. I p. 11).

*the synagogus of the Jews*] Cf. *Anaph. Pilati* A 10 εἰ μὴ μία τις συναγωγὴ τῶν Ἰουδαίων οὐχ ὑπελείφθη ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ἐπεὶ πᾶσαι ἀφανεῖς τῇ πτώσει ἐκείνη ἀπῆλθον (Tisch. p. 441).

56. *Joseph and Nicodemus*] Cf. p. 181 v. 6 ff. The attitude of these two men towards Annas and Caiaphas should be compared with the statements on the subject in the *Acta Pilati*. (For the Sahidic text see Rossi, *Pap. Cop.* vol. I fasc. I p. 10 ff.; for Peyron's translation see Tisch. *Evang. Apoc.* p. 210 ff.) There Annas and Caiaphas reject the testimony of those who said that Jesus was not born of fornication (II 5); but Nicodemus takes the opposite side (IX 1). The Jews seek him and Joseph to put them to death. Nicodemus does not hide himself (XII 1); Joseph however is hidden and only found with difficulty (XV 1). But when he is found, Annas and Caiaphas actually become the guests of Nicodemus, and they eat and drink with Joseph (XV 4).

## FRAGMENT IV.

This fragment is closely connected with the preceding one, and seems to be a later continuation of the same narrative (see Introduction).

3. *Theophilus*] Cf. Lc i 3; Ac i 1. The name is not found elsewhere in Apocryphal literature, except in the account of the Chair of Peter at Antioch, which is found e.g. in the Golden Legend.

5. *covenant with*] The same Sahidic verb is used as a translation of *diaribemai* in Lc xxii 29, one of the verses upon which this passage is based. The verb is used with  $\alpha\lambda\alpha\theta\rho\eta\kappa\eta$  of making a covenant. Cf. Ge ix 9; Ac iii 25. For the construction see Z p. 308 l. 4 f.  $\alpha\tau\epsilon\mu\alpha\tau\epsilon$   $\mu\eta$   $\pi\epsilon\tau\epsilon\rho\eta\tau$   $\epsilon\epsilon\iota$   $\epsilon\kappa\theta\lambda$ . The MS has  $\epsilon\tau\epsilon\kappa\epsilon\eta$  and not, as Guidi,  $\epsilon\tau\epsilon\kappa\epsilon\mu$  before  $\tau\epsilon\tau\rho\alpha\pi\eta\zeta\alpha$ .

7. *Tiberius*] MS 'Diberias.' See note on preceding Fragment v. 55. *prevailed...concerning*]  $\alpha\mu\alpha\rho\tau\epsilon\ldots\epsilon\tau\eta\epsilon$ . A difficult phrase. Perhaps we should read  $\mu\eta$  for  $\epsilon\tau\eta\epsilon$ , and translate 'took the side of Jesus the second time.'

8. *He is worthy. We will make (?) Him*] I cannot translate the MS reading  $\epsilon\mu\alpha\tau\epsilon$   $\kappa\pi\alpha\alpha\alpha\zeta$ . I have tried to keep as near the MS as possible, and have read  $\epsilon\mu\pi\eta\zeta\alpha$   $\tau\epsilon\kappa\pi\alpha\alpha\alpha\zeta$ ; but probably the text requires a more thorough emendation.

9. *the authorities*] The MS has  $\kappa\pi\epsilon\epsilon\zeta\omicron\tau\epsilon\iota\alpha$  and not, as Guidi,  $\kappa\pi\epsilon\zeta\omicron\tau\epsilon\iota\alpha$ .

*Tiberius*] MS 'Tiberias.' See note on preceding Fragment v. 55.

*Thou art...Pontus (?)*] The Sahidic of this clause is  $\kappa\tau\kappa$   $\sigma\tau\pi\omega\eta\tau\omicron\varsigma$   $\kappa\tau\alpha\lambda\iota\delta\alpha\iota\omicron\varsigma$   $\kappa\alpha\lambda\lambda\omega\phi\omega\lambda\omega\varsigma$   $\kappa\pi\epsilon\mu\kappa\eta\mu\epsilon$ . There is apparently a play on the name 'Pontius.' I do not understand the allusions.

11. *report*]  $\alpha\pi\alpha\phi\omicron\rho\alpha$ . For the use of the word in Coptic cf. Hyvernat, *Act. Mart.* vol. i p. 44. It is used of the apocryphal report sent by Pilate to the Roman emperor concerning Jesus (see Tisch. *Evang. Apoc.* pp. 435—449). Here the report (*ἀναφορά*) is confused with the inscription (*τίτλος*) on the cross.

*it*] The MS must here be corrupt. I have read  $\alpha\zeta\tau\alpha\theta\varsigma$  for  $\alpha\zeta\tau\alpha\theta\zeta$ .

12. *suffer*] For the form  $\alpha\mu\eta\chi\epsilon$  cf. Lc ix 41; Ac xviii 14.

13.  $\epsilon\phi\omicron=\omicron\pi\omicron$ . Cf. Boh.  $\tau\phi\omicron$ .

14. *mingled*] For the form  $\kappa\tau\alpha$  ( $\kappa\epsilon\tau\alpha$ ) cf. Prov ix 5; Is v 22.

15. The root  $\kappa\omega$  ( $\kappa\alpha$ ) is thrice repeated in this verse; twice it is used with  $\rho\alpha$ . The repetition may be an intentional play on the word.

18. *took the form of*] Cf. Z p. 369 l. 10 f.  $\alpha$   $\kappa\tau\alpha\lambda\theta\omicron\varsigma$   $\kappa\omega\omega\eta\epsilon$   $\kappa\tau\epsilon\tau\eta\eta\omicron\tau$   $\alpha\delta\epsilon\rho$   $\kappa\epsilon\sigma\mu\omicron\tau$   $\kappa\omicron\tau\mu\omicron\kappa\omicron\chi\omicron\varsigma$  ('the devil changed straight-way, and took the form of a monk').

*nets*]  $\psi\pi\kappa$  is found in this Fragment in the sense of  $\psi\pi\kappa\tau$ .

*casting*]  $\pi\eta\chi=\pi\epsilon\chi$ . Cf.  $\phi\eta$  for  $\phi\epsilon$  in v. 21.

21. *but*]  $\lambda\epsilon$ . Cf. *Le XII 32* (Boh.), where the Greek text has  $\delta\epsilon$ . The Sah. version (*ap. Woide*) has  $\xi\omega$ . He gives another reading omitting  $\xi\omega$ .

*that*] Reading  $\chi\epsilon$  for  $\lambda\epsilon$ . I have made no note of the MS reading here, but probably Guidi's reading  $\lambda\epsilon$  is simply a misprint.

22. *find*] Or, reading  $\sigma\epsilon\pi$  for  $\sigma\epsilon\pi$ , 'catch.' Cf v. 32.

23. *caught*]  $\sigma\omega\pi\epsilon\iota=\sigma\omega\pi\epsilon$ . Cf. Boh.  $\sigma\omega\pi\iota$ .

*beast*]  $\zeta\omega\pi\tau=\zeta\omega\pi$ .

24. *taken*]  $\sigma\omega\lambda\sigma$  (in vv. 24, 25) or  $\sigma\alpha\lambda\sigma$  (in v. 37) is another form of the root  $\sigma\omega\rho\sigma$  ('to snare'). Cf. the forms  $\chi\omega\lambda\chi$  (see Z p. 416 note,  $\pi\epsilon\sigma\alpha\lambda\omega\sigma\tau\epsilon$   $\mu\pi$   $\pi\epsilon\psi\pi\kappa\tau$   $\pi\tau\alpha\tau\chi\omega\lambda\chi$   $\rho\eta\tau\omega\tau$ ) and  $\sigma\omega\lambda\chi$ .

25. The scribe has accidentally repeated this verse twice, reading  $\rho\epsilon\pi$  for  $\xi\pi$  the second time.

26. *making...to transgress*]  $\pi\alpha\rho\alpha\beta\alpha$  is here used transitively.

35. *the waters*]  $\pi\epsilon\mu\mu\omega\sigma\tau$  here= $\mu\mu\omega\sigma\tau$ . Cf. v. 37.

36. *before I came*]  $\mu\pi\alpha\tau\alpha\epsilon\iota$ . Here  $\mu\pi\alpha\tau\alpha=\mu\pi\alpha\tau$ .

37. *caught by*]  $\epsilon\tau\tau\omega\pi\alpha\rho\epsilon$ . I have not found  $\tau\omega\pi\alpha\rho$  elsewhere; but some such meaning as 'catch' is required by the context.

38. *beholding*] The MS has  $\epsilon\gamma\phi\epsilon\omega\rho\epsilon\iota$ .

*the sinners*] The MS has  $\pi\pi\epsilon\rho\epsilon\rho\rho\omega\kappa\epsilon$  and not, as Guidi,  $\pi\epsilon\pi\epsilon\rho\rho\omega\kappa\epsilon$ .

*their members*] Cf. *The Death of Joseph* c. xvi v. 5 ff.

## FRAGMENT V.

This is part of a sermon on the Festival of the Cross, apparently ascribed to Cyril (see Introduction). Among the Turin papyri there is 'an exposition ( $\epsilon\gamma\eta\gamma\eta\sigma\iota\varsigma$ ) of the holy Theophilus the Archbishop which he delivered concerning the cross and the robber ( $\pi\lambda\iota\sigma\tau\iota\varsigma$ ); in which he discusses our Lord's words to the penitent robber, and afterwards speaks of 'the holy greatness of the glorious cross' ( $\mu\alpha\kappa\rho\epsilon\theta\omicron\varsigma\epsilon\tau\omega\tau\alpha\alpha\beta\mu\epsilon\pi\sigma\tau\omicron\varsigma\epsilon\tau\tau\alpha\epsilon\iota\pi\tau$ ) (Rossi, *Pap. Cop.* vol. i fasc. i p. 64 ff.). Among the same papyri there is an account of the finding of the title of the cross in the time of Constantine (Rossi, *Pap. Cop.* vol. i fasc. iii p. 48). I have examined such Sahidic fragments relating to the crucifixion, as I could find in the British Museum; but I have not met with any of special interest.

3. *Josephus and Irenaeus*] Cf. p. 29 v. 26, where see note.

6. *were hidden*] In Evodius' sermon published by Rossi the disciples are said to have spent the day before the resurrection in



hiding. 'And we spent the whole sabbath hidden, when we heard that Joseph was taken (σώπε), who took (ᾤ) the body of Jesus, for fear of the Jews' (Rossi, *Pap. Cop.* vol. II fasc. IV p. 30). See also the *Gospel according to Peter* VII.

8. *Joseph...and Nicodemus*] They are mentioned together on p. 176 v. 56.

14. *thence*]  $\mu\mu\alpha\tau$ . Cf. the use of  $\mu\mu\alpha\tau$  after  $\epsilon\iota$ .

18. *might but touch*] Cf. Mt IX 21  $\epsilon\iota\psi\alpha\eta\kappa\omega\tau\ \mu\mu\alpha\tau\epsilon$  (ἐὰν μόνον ἄψωμαι).

22. *Cleopas*] Evodius in the sermon published by Rossi makes mention of Cleopas, and claims to have been his brother. The Cleopas of whom he speaks is the one mentioned in Lc XXIV 18 (Rossi, *Pap. Cop.* vol. II fasc. IV p. 32 f.). Guidi has published and translated a short Sahidic account of the martyrdom of Simon the son of Cleopas, who succeeded James as bishop of Jerusalem (*Rendiconti della R. Accad. dei Lincei* ser. V vol. II p. 513 ff.). There is a fragment of this account in the British Museum (Or. 3581 B). He has also published (*Rendiconti della R. Accad. dei Lincei* ser. IV vol. III sem. I p. 62) and translated (*Giornale della Soc. Asiatica Italiana* vol. II p. 20 f.) a fragment of the preaching of the same Simon. See also Malan, *Conflicts of the Holy Apostles* p. 24 ff.; Lipsius, *Apostelg.* III 148 ff. The Cleopas of our Fragment claims to have been the cousin of the Virgin.

25. *indeed*]  $\tau\alpha\chi\alpha$  is here used in a loose sense. See note on the words 'Surely those also' (p. 73 v. 12).

27. *the daughter of Cleopas*] Cf. p. 5 v. 17, where see note.

36. *Would, O my beloved son, that*] After these words a new leaf begins, and the MS is badly torn on the left-hand side. I have left space for the number of letters which are omitted; but I am not sure how many have been lost.

40. I cannot be certain of the translation of this verse. At the close of it some five lines are gone.

43 *figure*]  $\tau\tau\pi\omicron\varsigma$ . The word is used in *Various Sah. Frag.* I 11; III 18. Cf. the account of the cross coming forth from the tomb in the *Gospel according to Peter* X.  $\pi\acute{\alpha}\lambda\iota\nu\ \delta\rho\omega\sigma\iota\nu\ \epsilon\zeta\epsilon\lambda\theta\acute{\omega}\nu\tau\alpha\varsigma\ \alpha\pi\acute{o}\ \tau\omicron\upsilon\ \tau\acute{\alpha}\phi\omicron\upsilon\ \tau\rho\epsilon\iota\varsigma\ \acute{\alpha}\nu\delta\rho\alpha\varsigma,\ \kappa\alpha\iota\ \tau\omicron\upsilon\varsigma\ \delta\upsilon\omicron\ \tau\omicron\nu\ \epsilon\iota\alpha\ \upsilon\pi\omicron\rho\theta\omicron\upsilon\acute{\nu}\tau\alpha\varsigma,\ \kappa\alpha\iota\ \sigma\tau\alpha\upsilon\rho\acute{o}\nu\ \acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\omicron\upsilon\acute{\nu}\tau\alpha\ \alpha\iota\tau\omicron\iota\varsigma$ . For a representation of the combination of the cross and the sepulchre Dr James refers me to the engraving given by Schultze, *Archäol. d. altchr. Kunst* (Munich 1895) p. 333.

## *Addenda et Corrigenda.*

- p. 16 l. 20. For 'ϸοϽπ read 'ϸοϽπ.
- p. 25. For 'Mt xxvii 51 ff' read 'Mt xxvii 51 ff\*'. Strike out note b.
- p. 28 l. 13. For πανοστολος read πανοστολος. Strike out note b.
- p. 29 v. 27. For 'the holy virgins and the apostles' read 'he who is the holy virgin and the apostle'. Strike out note b.
- p. 37 v. 98. *Catholic*] Perhaps we may compare *Pass. Perpet.* XIII, where in the vision the angels say to the bishop Optatus, 'Corrige plebem tuam'. In an Egyptian statement of accounts (*Berl. Pap. Graec.*) the word seems to be used in some technical sense in the phrase Ͻ[Ͻ] εκατοντάρχη τοῦ καθολικοῦ (*Aegyptische Urkunden* 1892 no. 21 col. 3 l. 10).
- p. 40 l. 18. I have made no note as to whether the MS reads here εϽτοτε (Zoega's reading) or εϽτοστε (Revillout's reading).
- p. 41 v. 121. For 'cf. Ps xvii 11' read 'cf. Ps xvii 11; Sir XLIX 8 (9)'. So also on p. 52 c. vii v. 1.
- p. 53 v. 6. *My glorious members*] Cf. the later recension of *Acta Thomae* § 1 (James, *Apocrypha Anecdota*, 2nd series), where our Lord addresses the apostles as τὰ μέλη μου τὰ ἰσχυρὰ καὶ ἄγνα.
- v. 7. For 'heavenly places' read 'heavenly places'.
- p. 57 v. 12. Cf. the translation from the Slavonic given by Vassilieu, *Anecdota Graeco-Byzantina* (Moscow 1893) p. ix; where Jesus explains to Bartholomew why a certain angel refused to ascend to heaven. 'Et dixit Jesus...Iste erat unus angelorum ultorum, Patris mei thronum circumstantium, quem mihi Pater misit; ea de causa in coelum intrare noluit quod mundi potestatem perdere in animo habebat, cum autem eum ascendere jussissem flamma exibat e manu ejus et templi velum divisit disciditque in duas partes in documentum passionis filiis Israel, quia me crucifixerunt.'
- p. 64 c. xviii v. 1. For 'Peace be unto' read 'Peace be unto'.
- p. 77 v. 9. For 'Tobi' read 'Tobe'. In note h, for 'Lit. the other' read 'Lit. these and these other.'
- p. 90. For 'Cod. Vat. LXI 4' read 'Cod. Vat. LXI 3'.
- p. 92 l. 15. For παννον read παννον.
- p. 139 c. xx v. 3. For 'crystal' read 'ice'.
- p. 143 c. xxvii v. 2. For 'clasps (?)' read 'pins'.

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